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ABSTRACT

This student workbook is a component of "Beginning Pashto," a set of materials (including a textbook, teacher's manual, tapescripts, and a glossary) that teaches the Pashto language. The workbook provides background information on Pashtun culture, discusses grammar, and includes information on individual vocabulary items. The workbook unit contains a number of exercises providing additional listening and writing practice on the points covered in the textbook component (grammar, sentence structure, pronunciation, letters of the alphabet, and folk culture). The exercises at the end of each unit are to be done when class work on the unit has been completed. (Author/GLR)

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ابتدائی پښتو
Beginning Pashto

د درسی کتاب ضمیمه
Workbook

Habibullah Tegey
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ابتدائی پښتو

Beginning Pashto

د درسی کتاب ضمیمه

Workbook

Center for Applied Linguistics

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Beginning Pashto

Overview

Beginning Pashto (ابتدائی پښتو) is a set of materials teaching the Pashto language. Each of the fourteen units provides about ten hours of class work, and therefore should be sufficient for two semesters of academic language training (three hours a week in class, with possibly two hours of lab or practice), or about five weeks in an intensive course (six hours a day in class, five days a week). The materials are designed to bring an English-speaking student to a 1+ or 2 on the ILR proficiency scale, or an Intermediate High or Advanced on the ACTFL proficiency scale.

The language taught the materials is Afghan Pashto, in particular the standard central dialect spoken in Kabul and used in the official media. The materials have been proof-read and field-tested by Kandahari Pashtuns; the words and phrases in them are familiar to speakers of the Kandahari dialect as well.

The Pashto writing system is taught in the first unit, and is used in the presentation of material from then on. In the first three units, material is also in a romanized transcription. After that, the transcription of a word or phrase is given only when the word or phrase is introduced, or when the point under discussion is pronunciation.

The materials consist of:

- Textbook (د درسی کتاب)
- Student Workbook (د درسی کتاب صمیمه)
- Teachers' Manual (د ښوونکی لارښود)
- Pashto-English Glossary (لغت)
- Textbook Tapescript (د درسی کتاب د تېپ متن)
- Workbook Tapescript (د درسی کتاب د صمیمې متن)

As was mentioned before, the first unit in the Textbook teaches the Pashto writing system. The other thirteen units present the language via dialogues and readings on various topics (e.g. food, shopping, weather, family, etc.), with accompanying presentations on grammar and vocabulary, and exercises for oral practice and conversation. Each unit contains a Diversion - a proverb, poem or story - intended to amuse the student, and to provide him or her with a glimpse of Pashto folk literature.

The dialogues revolve around the activities of a group of Pashtuns and Americans at an American university, so that the American student is provided with language and vocabulary of immediate usefulness. The readings for the most part describe Pashtun life and customs in Afghanistan, and are related to the topic in the corresponding dialogue.

The Workbook provides background information on Pashtun culture, discussion of grammar points, and information on individual vocabulary items. Each unit in the Workbook contains a number of exercises providing additional listening and writing practice on the points covered in the Textbook. The listening exercises require the student to listen to a prompt, then respond in some way; the prompts are not given in the Workbook exercises.

The Teachers' Manual, in Pashto, is written for the native speaker of Pashto who is educated but does not have a background in language teaching or an extensive background in Pashto grammar. It explains the presentation of grammar points, and gives other information of use to the teacher. At the end of each unit, the prompts for the listening exercises in the Workbook are given for the teacher's convenience.

The Glossary contains, in dictionary form, all the words taught in the materials. In addition to providing information on individual lexical items, it gives the student practice in using a list in Pashto alphabetical order.

The Text Tapescript and Workbook Tapescript have been developed for students of Pashto who do not have regular access to a native speaker of the language. They provide the means for such students to identify a Pashto speaker, then make arrangements with him or her to tape the important parts of the Textbook and the listening exercises in the Workbook. The tapescripts are not necessary in situations where there is a Pashto-speaking teacher.

All these materials are in the public domain, and copies may be made of them as needed. Each component is listed in the ERIC system with a separate number, and has been designed on the assumption that a single hard copy will be bought from ERIC, then copied and bound. Each component accordingly has a cover page, which should be copied onto heavy paper (a different color for each component makes it easier to identify). The title page and rest of the component can be copied as usual, then bound with the cover page and a back cover. We have found that comb-binding (available at most copy centers) is best, because it allows the "book" to lie flat. To facilitate copy-making, every page of the materials has been numbered and labelled in English, in headers like the following:

Beginning Pashto Unit 12: ملا يي ژوبله ده Teachers' Manual 82

Each component of the materials has the following number of pages:

Textbook:	168	Teachers' Manual:	93
Workbook:	186	Textbook Tapescript:	119
Glossary:	40	Workbook Tapescript:	66

If you have any problems or questions about getting the materials, please contact ERIC/CLL, at the Center for Applied Linguistics in Washington, D.C. If you have any questions about the content of the materials, please contact the authors: Barbara Robson at the Center for Applied Linguistics, or Habibullah Tegey in the Pashto Service, Voice of America, in Washington D.C.

These materials have been developed by the Center for Applied Linguistics with funding from Grant No. P017A 90055 from the International Research and Studies Program of the U. S. Department of Education. The same office has funded CAL to develop an additional fourteen units. These will be deposited in the ERIC collection under the general title *Intermediate Pashto* , and will be available in eary 1992.

Introduction

This Workbook is one of the six components of *Beginning Pashto*. The other components are:

- Textbook
- Teachers' Manual
- Textbook Tapescript
- Workbook Tapescript
- Pashto-English Glossary

All the components of *Beginning Pashto* are available in microfiche or hard copy through the ERIC Document Reproduction Service.

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This Workbook accompanies the *Beginning Pashto* Textbook, and provides additional explanations of Pashtun culture and Pashto grammar. It also provides the student with exercises in addition to the ones in the Textbook.

The units and sections of the Workbook correspond to those in the Textbook. The Preview sections should be read, along with the parallel sections in the Textbook, before the class session in which the section is worked on. The exercises at the end of each unit are to be done when class work on the unit has been completed.

The exercises marked with a T require oral prompts, and are intended to provide the student with additional listening practice. These prompts are given at the end of the corresponding unit in the Teachers' Manual. They are also given in the Workbook Tapescript, and, in the first few units, in the Answers sections at the end of the Workbook unit.

Unit 1: اسلام علیکم

Unit Overview

In this unit, you will learn to say hello and goodbye in Pashto.

You will learn to pronounce the sounds in the language. In class, you will practice pronunciation by repeating single words, and by asking and answering simple questions about the location of cities. You will get additional practice in hearing the more difficult sounds via exercises at the end of this unit.

You will also be introduced to the Pashto writing system. In class, you will work through the different letter shapes, and learn how to write them in words. There are various exercises at the end of this unit to give you additional practice with the spelling system.

Finally, you will learn a simple two-line piece of Pashto folk poetry.

In the presentations of pronunciation and the writing system, there are a number of words given for the purpose of practicing pronunciation and writing. These are not intended to be learned as vocabulary items; it is not necessary for you to know what they mean to pronounce and write them.

In this unit, as in all units, discussion of the various sections is contained here in the workbook. You might find it useful to read through the workbook discussion, text in hand, before you cover the section in class.

Preliminary Note

Throughout this course, the pronunciation of Pashto will be represented by roman letters enclosed in brackets, e.g. [salǎm]. This transcription is not a transliteration* (a system whereby the Pashto letters are converted to roman letters), but a broad phonetic transcription* (designed to be easy for English speakers to use) which represents the pronunciation. The details of the transcription system are explained in Section 2 of this unit.

You will probably find that no two Pashtuns seem to pronounce anything the same way. This seems to have been the state of affairs in Pashto for quite some time, judging from a comment in the Preface of Major D. L. R. Lorimer's *Pashtu: Syntax of Colloquial Pashtu* published in 1914:

> 'The student, in case he sees reason to disagree with any points or examples, is begged not absolutely to condemn in haste. He will

---

* Definitions and explanations of asterisked items are given in the Glossary of Technical Terms at the end of the Workbook.

> remember that in Pashtu there is considerable fluidity, not only of pronunciation but of usage and vocabulary, according to locality and dialect. Many an Afridi or Shinwari phrase or pronunciation will incur the contempt of the Peshawar Munshi as a solecism or a boorishness, while to the countryman the Munshi's speech will seem foreign, womanish, and mincing. The foreigner can only become a partisan until he acquires the breadth of view and tolerance which come at length with a wide experience and divided sympathies.' (p. viii)

We have dealt with this problem by choosing the pronunciation of just one speaker as the model for the transcription. That speaker is a highly educated male Pashtun, originally from a village outside Kabul, who is well known as a Pashtun writer and whose command of Pashto is respected among literate Pashtuns. The rationale for our choice is that if you finish your Pashto studies with pronunciation approximating the transcription, you will consistently sound like an educated, urban Pashtun, and native speakers will be able to understand you.

If you are working with a teacher, you will naturally choose his or her pronunciation as a guide for your own. You might be confused at first by discrepancies between your teacher's pronunciation and the transcription, but soon you will notice the correspondences between them.

It is quite possible that your Pashtun teacher will want you to focus entirely on written Pashto. Whether you do so should depend on what you intend to do with the language. If you are learning it in preparation for work in the field in Pakistan or Afghanistan, in particular, you will probably want to focus on the spoken language, as most of the people you will meet in the field will be illiterate.

Preview to Section 1: Greetings and Goodbye Phrases

Cultural Notes. Pashto, like all languages, has formulaic phrases that speakers use to open and close conversations. Pashto greetings vary in length depending on the formality of the situation and how long it has been since the people in question have seen one another. The greetings given in the textbook are just a few of many phrases that Pashtuns use.

An ordinary greeting - say, between people who work or study together every day - typically consists of an opening phrase and response:

[asalāmālāykum] اسلام عليكم and

[wālāykum] وعليكم ,

or, informally, just

[salā́m] سلام , followed by

one or two of the formulaic questions, followed perhaps by

[merabānī] مهربانی and
[tashakúr] تشکر .

The formulaic questions are parallel to English 'How do you do?' in that no answer is expected. As you will see in subsequent units, the questions are ordinary Pashto and can be answered, but answering them in a greeting situation would mark the answerer as a foreigner.

The phrase [stə́ṛay mə se] ستړی مه شې is used when the greeter is passing someone who is working, for example when walking along a field where someone is at work. It is also used when the greet-ee is coming or has just come from somewhere. In other circumstances, the phrase and its response [khwā̆r mə se] خوار مه شې will probably not be used.

Word Study. The phrases [asalāmālā́ykum] اسلام علیکم and [wālā́ykum] وعلیکم are originally from Arabic.

The phrase [tashakúr] تشکر is also originally from an Arabic root* . تشکر is used by urban Pashtuns; it alternates with the phrase [salamát wose] سلامت اوسې , which translates as 'May you be healthy' rather than 'thank you'. [salamát wose] سلامت اوسې is more widely used in rural areas.

The phrase [khwdā̆y pāmā̆n] خدای په امان is a "Pashtunization" of the Farsi phrase [ba ʔamān ne khuda], 'In the safety of God'. The word [khwdā̆y] خدای is the Pashto word for God.

Several of the words (all of them adjectives) vary in form depending on the sex of the addressee. These varying forms ([stə́ṛay] ستړی /[stə́ṛe] ستړې, [joṛ] جوړ / [joṛa] جوړه, [xə] ښه /[xa] ښه, [khwā̆r] خوار /[khwā̆ra] خواره) are reflections of Pashto's gender* system, which will be taught in subsequent units. For the moment, note that the varying forms in the formulas are all adjectives, and they agree in gender with the person being addressed.

Preview to Section 2: Pashto Pronunciation

Background. The Pashto writing system does not represent all the vowels, and in many cases words are spelled differently from the way they are pronounced. For this reason, Pashto pronunciation is usually taught to English-speaking learners of the language via a transcription system of one sort or another. The transcription system used in this book uses the sound-symbol correspondences of the English spelling system when possible, with modifications so that one letter or sequence of letters consistently represents one sound. The transcription of a word or phrase will be given when the word or phrase is introduced, and when pronunciation is important but isn't reflected in the

Pashto spelling. If you are ever in doubt as to the pronunciation of a word, its transcription can be found in the glossary.

Pashto is like English in that in multi-syllabled words one of the syllables is more heavily stressed* than the others. In the transcription system, the vowel of the stressed syllable is marked ´ , e.g. the [a] in [kitā́b], the [ə] in [tsə́nga], and so on. The stressed syllables in phrases and sentences are marked the same way, e.g. [pə məkha de xá].

The dialect of Pashto reflected in the transcription is the central dialect, in particular the pronunciation of Pashtuns in Kabul and the provinces around it. Standard Pashto as it is used on Kabul Radio is a modified version of the central dialect.

Western scholars have traditionally divided Afghan Pashto into two dialects, calling them western, or Kandahar, and eastern, or Ningrahar. Traditionally, the Kandahar dialect was (and still is, according to those from Kandahar) the "preferred" dialect. In modern times, however, the central dialect has emerged as the standard because it is the dialect of the capital and because of the influence of Kabul Radio.

In any event, the differences among the dialects in Afghanistan are not particularly great: the differences between Kandahar and Kabul, for example, are nowhere near as great as the differences between Chicago and New Orleans. There are vocabulary differences among the dialects, and some across-the-board pronunciation differences, but they are mutually quite understandable.

Pronunciation notes. The thirty-nine sounds in Pashto are listed, with examples, on pages 2, 3 and 4 of the textbook. They are grouped as follows:

the vowels;
the consonants which are similar to English consonants;
the consonants which are somewhat different from English consonants;
the consonants which are very different from English consonants; and
the retroflex* consonants.

The most efficient way to learn Pashto pronunciation is to mimic your teacher's pronunciation until he (and other Pashtuns!) can understand you readily. The remarks below will point out the sounds to be concerned about. If you don't have a teacher, or have a background in phonetics or linguistics, these remarks about the sounds might be useful.

Vowels. The nine Pashto vowels are given on page 2. They are remarkably similar to English vowels, although they occur in combinations (notably [əy]) that don't occur in English.

The only difficult vowels for English speakers are [a] and [ā]. For speakers of most dialects of American English, these two will be difficult to distinguish. If you have trouble hearing the difference between [a] and [ā], ask your teacher to pronounce the following pairs of words for you. They are also included in Exercise T1 in the exercises at the end of the unit.

[bar]	بر	'high, upper'	[ghar]	غر	'mountain'	[mal]	مل	'friend'
[bār]	بار	'load'	[ghār]	غار	'hole'	[māl]	مال	'property'

Consonants somewhat different from English consonants. Pashto [t], [d], [n] and [l] do not exist in English, but are close enough to English counterparts that you can use your English equivalents and be understood, although you will sound foreign.

[d]. [t]. [n]. Pashto [d], [t], and [n] are dental, i.e. they are pronounced with the tongue against the teeth, like the [t]s, [d]s and [n]s in Turkish, Spanish, Farsi and a great many other languages. (English [d], [t] and [n] are pronounced with the tongue against the hard ridge just behind the teeth.)

[l]. Pashto [l] is a "light [l]", similar to the [l] in French, Spanish, Turkish and a number of other languages. It is produced by placing the entire front part of the tongue against the teeth and hard palate, rather than by placing just the tip of the tongue against the hard palate as in the English [l].

Consonants very different from English consonants. The consonants listed on the bottom of page 3 of the Textbook do not exist at all in English, and therefore will be difficult to hear and pronounce unless you have encountered them in your study of other languages. Again, the most efficient way to learn these consonants is to imitate your teacher until your pronunciation is acceptable, then practice each consonant until you can pronounce it easily.

[gh]. For [gh] , the tongue is held far back in the mouth, and air is allowed to blow past it. The vocal cords are vibrating while the air is blowing past the tongue. [gh] is a very 'soft' sound; sometimes it sounds like lengthening of the previous vowel. [gh] occurs in Arabic.

[ĥ]. This [ĥ] is a sound borrowed from Arabic. To pronounce it, the muscles of the pharynx are constricted, then blown through. Many Pashto speakers pronounce this as ordinary [h], and many others don't pronounce it at all.

[kh]. [kh] is like [gh] except that the vocal cords aren't vibrating. [kh] is the same kind of sound as [x], only pronounced farther back in the mouth. [kh] is similar to the *ch* in German *ach* .

[q]. [q] is just like the Arabic [q]. It is the same kind of sound as [k], but pronounced far back in the mouth.

[r]. Pashto [r] is a dental sound, identical to Spanish [r].

[x]. For [x], the tongue is in the same position as for [k], but air is allowed to blow past the tongue for [x], whereas it is stopped for [k]. This sound is the *ch* in German *ich* .

The retroflex* consonants. A retroflex sound is made by curling the tip of the tongue up and back, out of its usual flat position. There are retroflex sounds in Hindi and various other languages spoken in India, and the presence of retroflexes in Pashto is probably due to the influence of these languages.

The Pashto retroflex consonants are not as "retroflex" as the Hindi consonants, however. In casual, non-self-conscious speech, in fact, Pashto retroflex [ṭ], [ḍ] and [ṇ] are almost identical to ordinary English [t], [d], and [n], which is why words borrowed directly from English to Pashto (like [ṭep] 'tape') are almost always pronounced in Pashto with the retroflex consonants rather than their non-retroflex counterparts.

The Kandahār dialect has two more retroflex sounds than the Ningrahār or central dialects do, a retroflex [sh] that Ningrahār/central dialect speakers pronounce as [x], and a retroflex [zh] that Ningrahār/central dialect speakers pronounce as [g]. The variation between retroflex [sh] and [x] is reflected in the various spellings of the language and people: Pakhto, Pukhto, Pakkhto, and Pukkhto are western attempts to render the [x] of the Ningrahār/central pronunciation, whereas Pashto, Pushto, Pushtu and Pashtu are western attempts to render the retroflex [sh] of the Kandahār dialect. One nineteenth-century grammar tried to cover both dialects in the title "A grammar of the Pukkhto or Pukshto Language..." with the underlining a part of the transcription system the author devised.

Phonetic descriptions. The sounds in Pashto are described below in the technical terminology of phonetics and phonology, for students who have had training in these fields. If you have not, skip the section.

[a]: low central unrounded vowel
[ā]: low back unrounded vowel
[e]: mid front unrounded vowel
[ɪ]: high front lax unrounded vowel
[i]: high front tense unrounded vowel
[o]: mid back rounded vowel
[u]: high back tense rounded vowel
[ʊ]: high back lax rounded vowel
[ə]: mid central lax unrounded vowel (the symbol is called 'schwa')

[b]: voiced bilabial stop
[ch]: voiceless aspirated palatal affricate (not [c] + [h]!)
[d]: voiced dental stop
[ḍ]: voiced retroflex stop
[dz]: voiced dental affricate
[f]: voiceless labio-dental fricative
[g]: voiced velar stop
[gh]: voiced velar fricative (not [g] + [h]!)
[h]: voiced glottal fricative
[ħ]: voiceless pharyngeal fricative
[j]: voiced voiced palatal affricate
[k]: voiceless aspirated velar stop
[kh]: voiceless velar fricative (not [k] + [h]!)
[l]: voiced dental lateral

[m]: voiced bilabial nasal
[n]: voiced dental nasal
[ṇ]: voiced retroflex nasal
[p]: voiceless aspirated bilabial stop
[q]: voiced aspirated uvular stop
[r]: voiced dental flap or trill
[ṛ]: voiced retroflex flap or trill
[s]: voiceless alveolar fricative
[sh]: voiceless palatal fricative (not [s] + [h]!)
[t]: voiceless aspirated dental stop
[ṭ]: voiceless aspirated retroflex stop
[ts]: voiceless aspirated dental affricate
[w]: voiced bilabial semi-vowel
[x]: voiceless palatal fricative
[y]: voiced palatal semi-vowel
[z]: voiced alveolar fricative

Preview to Section 3: The Pashto Alphabet

The Pashto alphabet is based on the Persian alphabet, which in turn is based on the Arabic alphabet. Overall characteristics of the alphabet are:

- it is written from right to left;
- it does not have capital letters;
- many letters are linked to following letters as they are in cursive scripts in the Roman alphabets;
- a letter can have up to four forms, the choice of form depending on whether the letter occurs initially, medially or finally in a word, and whether it is one of those that connects to adjacent letters.

As in all cultures which use the Arabic alphabet, calligraphy and handwriting are highly valued in Pashtun society. There are many different styles of alphabets, roughly parallel to different type faces for Roman alphabets. The style used in these materials is the Naskh style, modified for use as a computer font.

If you have not encountered an Arabic alphabet before, you will find that it is relatively simple to learn the various letters and their shapes. Using the alphabet to read and spell Pashto correctly, on the other hand, can be difficult. A number of linguistic, historical, and political factors - every one of them fascinating to study - have combined to make the spelling system of Pashto over-representative in some respects, under-representative in other respects, and in some instances apparently arbitrary. The overall result is that Pashto is difficult to read if you do not know beforehand what you are reading, and difficult to spell if you have not memorized the spelling beforehand.

Letter shapes. In the textbook, the letters are first presented in groups by overall shape. The variations on the basic shape are given in chart form. Example words in which the letters appear are listed, with their transcriptions; they are for the most part words that you will learn in the next several units, and their translations are given in case you are curious. Finally, the example words are shown on a base line to show how the letters are hand-written.

The Pashto alphabet. After the presentation of the letters in groups, the entire alphabet is listed in order, with the letter names in transcription, the three forms (the initial form is on the right of the three, the medial in the middle, and the final on the left), and the usual (central dialect) phonetic value of the letter.

For the three letters for which there are consistent alternative pronunciations in other dialects, the phrase 'dialectal variation' appears to the right of the transcription. The alternations are as follows:

Letter:	*Pronunciation:*		
	Central	*Ningrahar*	*Kandahar*
ژ	[z]	[j]	[zh]
ږ	[g]	[g]	retroflex [zh]
ښ	[x]	[kh]	retroflex [sh]

Note that some of the letters in the chart are marked 'Arabic words". These letters occur only in words borrowed from Arabic, and represent sounds which occur in Arabic but not in Pashto. As the words were borrowed into Pashto, the Arabic sounds were pronounced as the closest Pashto equivalent. So while the pronunciation was "Pashto-ized", the spelling was not changed. The overall result is that there is more than one way to spell several of the Pashto consonants. There are, for example, several letters with which to spell the sound [z], and you must memorize which letter to use in a particular word.

In the chart, the sound [?] is listed as the pronunciation of the letter ع. If a Pashto speaker is pushed, he will pronounce the letter as it is in Arabic (a voiced pharyngeal fricative), or as a glottal stop (the sound that separates the syllables in English "Uh-uh" meaning "no"). Under ordinary circumstances, however, the letter is simply not pronounced. The same is true of the letter ح.

It is important to learn the order of the letters of the alphabet. All Pashto dictionaries, including the Glossary for these materials, alphabetize words according to this order.

Transcription symbols and Pashto letter equivalents. The final component of Section 3 is a chart giving the vowel and consonant symbols in transcription, with the Pashto letter equivalents. The chart is effectively a reverse of the alphabet chart, and is included to help you in your spelling efforts. The consonants are listed in English alphabetical order.

Preview to Section 4. Diversions

The two-line poem given in this section is a landay ([lanḍə́y] لندی in Pashto), one of many thousand such poems in the Pashto oral tradition.

Landays are all two lines long. The first line contains nine syllables, the second thirteen. The lines do not rhyme, but in the more elegant examples there is internal rhyming. The second line always ends in the syllable [na] or [ma].

The literal translation of the landay given in the text is

> Student, God if you will become a mullah.
> You lie on the book thinking of little blue beauty marks.

A mullah ([mulā́] ملا in Pashto) is a functionary in Islam, the man who leads the prayers in mosques, does the preaching, and teaches the children. A mullah is supposedly a learned and religious man, and the reference in this landay is to the mullah's learning. In Pashto tradition, however, mullahs are more frequently characterized as gluttons: there are countless jokes and stories about mullahs and food.

In traditional Islamic schools, the student's major task was to memorize his lessons. A student would typically lie on the floor with his book as he memorized. Hence the phrase "lie on the book", parallel to English "hunch over the book".

A beauty mark is a mark, somewhat like a tattoo, that young girls make on themselves. It is a small round dot, a quarter of an inch or less in diameter. Beauty marks are often grouped in patterns: triangles, diamonds, parallelograms, etc. Beauty marks can be put on one's face (usually the forehead between the eyebrows, or the chin), on the hand or on the foot.

The traditional (and permanent) way to make a beauty mark is first to prick the skin several times with a needle until you draw blood. Then, you apply a paste of soot and the water from crushed alfalfa to the broken skin, and allow a scab to form. When the scab falls off, the skin underneath is permanently colored a dark green.) The landay talks about blue beauty marks because 'blue' is the usual translation of the Pashto word [shin] شین. (In the English color system, the colors included as [shin] شین include both dark blue and dark green.)

For several decades now, especially in urban areas, girls have been able to buy temporary beauty marks; gold and silver sequin-like beauty marks are available, with adhesive on one side. A variation on the round beauty marks are thin strips of silver, almost like tinfoil but meant to be applied to the face. These thin strips are popular with brides.

Unit 1 Exercises

(T before an exercise number indicates that prompts are given by the teacher - they are given in the Teachers' Manual -, or on tape if you have recorded the tapescripts.)

Exercise T1. Circle the vowel sound ([a] or [ā]) you hear.

1. [a] [ā]
2. [a] [ā]
3. [a] [ā]
4. [a] [ā]
5. [a] [ā]
6. [a] [ā]
7. [a] [ā]
8. [a] [ā]
9. [a] [ā]
10. [a] [ā]
11. [a] [ā]
12. [a] [ā]
13. [a] [ā]
14. [a] [ā]
15. [a] [ā]

Exercise T2. Circle the consonant sound ([x] or [kh]) you hear.

1. [x] [kh]
2. [x] [kh]
3. [x] [kh]
4. [x] [kh]
5. [x] [kh]
6. [x] [kh]
7. [x] [kh]
8. [x] [kh]
9. [x] [kh]
10. [x] [kh]

Exercise T3. Circle the consonant sound ([g] or [gh]) you hear.

1. [g] [gh]
2. [g] [gh]
3. [g] [gh]
4. [g] [gh]
5. [g] [gh]
6. [g] [gh]
7. [g] [gh]
8. [g] [gh]
9. [g] [gh]
10. [g] [gh]

Exercise T4. Circle the consonant sound ([r] or [d]) you hear.

1. [r] [d]
2. [r] [d]
3. [r] [d]
4. [r] [d]
5. [r] [d]
6. [r] [d]
7. [r] [d]
8. [r] [d]
9. [r] [d]
10. [r] [d]

Exercise T5. Circle the consonant sound ([ṛ] or [ḍ]) you hear.

1. [ṛ] [ḍ]
2. [ṛ] [ḍ]
3. [ṛ] [ḍ]
4. [ṛ] [ḍ]
5. [ṛ] [ḍ]
6. [ṛ] [ḍ]
7. [ṛ] [ḍ]
8. [ṛ] [ḍ]
9. [ṛ] [ḍ]
10. [ṛ] [ḍ]

Exercise 6. Practice writing your name in Pashto.

Exercise 7. Write the following words and syllables in Pashto. Use the chart on p. 25 of the text if you need to.

A. Practice ا, و, ی, ې, and ه

1. [wi] ________
2. [wā] ________
3. [yawé] ________
4. [yāwá] ________
5. [yi] ________
6. [yaw] ________
7. [yā́ya] ________
8. [awyā́] ________

B. Practice ب, پ, ت, ټ, and ٮ .

1. [pit] ________
2. [wib] ________
3. [pib] ________
4. [ṭep] ________
5. [bapā́] ________
6. [paṭú] ________
7. [yop] ________
8. [wip] ________
9. [pob] ________
10. [tasbít] ________________

C. Practice ج، چ، ح، خ، څ، and ځ. Remember: [ts] = څ، not ت + س
[dz] = ځ، not د + ز
[kh] = خ، not ه + ک

1. [khuy] ________ 2. [bachí] ________ 3. [pawdz] ________

4. [tah̃íb] ________ 5. [pech] ________ 6. [khedz] ________

7. [h̃abíb] ________ 8. [tso] ________ 9. [pokh] ________

10. [jāy] ________ 11. [wej] ________ 12. [awj] ________

13. [pātsé] ________ 14. [yakh] ________

D. Practice د، ډ، and ذ

1. [badí] ________ 2. [bad] ________ 3. [tazabzúb] ________

4. [boz] ________ 5. [da] ________ 6. [day] ________

E. Practice ر، ړ، ز، ژ، and ږ

1. [joṛ] ________ 2. [wrizé] ________ 3. [tez] ________

4. [zṛawār] ________ 5. [woṛ] ________ 6. [bār] ________

7. [tror] ________ 8. [khor] ________ 9. [tor] ________

F. Practice س، ش، and ښ

1. [dars] ________ 2. [pex] ________ 3. [wish] ________

4. [bas] ________ 5. [xə] ________ 6. [paxtó] ________

G. Practice ص and ض

1. [ghar] ________________
2. [bāgh] ________________
3. [dágha] ________________
4. [ghagéga] ________________
5. [ghaṭ] ________________
6. [ghwāṛé] ________________

H. Practice ف and ق

1. [barq] ________________
2. [daqiqá] ________________
3. [qaws] ________________
4. [tafríh] ________________
5. [farāh] ________________

I. Practice ك and گ

1. [jəg] ________________
2. [kawé] ________________
3. [wardág] ________________
4. [gul] ________________
5. [kor] ________________
6. [wə́ka] ________________

J. Practice ل, م and ه

1. [hɪrāt] ________________
2. [hamdé] ________________
3. [amrikā] ________________
4. [lasám] ________________
5. [kābə́l] ________________
6. [malə́k] ________________
7. [layliyá] ________________
8. [haftá] ________________

K. Practice ن and ڼ

1. [luṇé] ________________ 2. [faránse] ________________

3. [karwandá] ________________ 4. [ghazní] ________________

5. [tankhā] ________________ 6. [nə] ________________

L. Practice ص and ض

1. [qāzí] ________________ 2. [qarz] ________________

3. [maraz] ________________ 4. [khās] ________________

5. [qisá] ________________ 6. [sábər] ________________

M. Practice ط and ظ

1. [taraf] ________________ 2. [tariq] ________________

3. [fɪtrát] (the second [t] is regular Pashto [t] ________________

4. [zālə́m] ________________ 5. [azhár] ________________

N. Practice ۍ and ئ

Nouns:

1. [lanḍə́y] ________________ 2. [ḍoḍə́y] ________________

3. [beḍə́y] ________________ 4. [kuḍalə́y] ________________

Verbs:

1. [satə́y] ________________ 2. [gaṭə́y] ________________

3. [khwrə́y] ________________ 4. [larə́y] ________________

Exercise 8. The following Pashto words are borrowed from English. Write the English words.

1. تېلفون ______________
2. راديو ______________
3. پنسل ______________
4. تلگراف ______________
5. موټر ______________
6. ډ اکټر ______________
7. پلستر ______________
8. موبليل ______________
9. پارك ______________

Exercise 9. Answer the following questions.

a. واشنگټن چېرې دی؟

____

b. پيکنگ چېرې دی؟

____

c. کابل چېرې دی؟

____

d. مسکو چېرې دی؟

____

e. تهران چېرې دی؟

____

Answer Key

Exercise T1.

1. [bar]
2. [bār]
3. [ghar]
4. [ghār]
5. [mal]
6. [māl]
7. [də]
8. [lār]
9. [khān]
10. [dars]
11. [shpag]
12. [nə]
13. [lās]
14. [kə]
15. [lar]

Exercise T2.

1. [xə]
2. [sakht]
3. [pox]
4. [tankhā]
5. [māxām]
6. [khayr]
7. [khwdāy]
8. [khpə́le]
9. [paxtó]
10. [xkāta]

Exercise T3.

1. [ghwaṛ]
2. [roghtun]
3. [tə́gay]
4. [gwəl]
5. [ghaṭ]
6. [rāghlé]
7. [gardéz]
8. [awghanɪstān]
9. [ghwāṛ]
10. [gaḍā]

Exercise T4.

1. [narmá]
2. [khwāre]
3. [də́lta]
4. [koranə́y]
5. [de]
6. [dólas]
7. [wrustá]
8. [kor]
9. [māzdigár]
10. [modá]

Exercise T5.

1. [kaṛí]
2. [ḍéra]
3. [khobawəṛə́y]
4. [ghwāṛu]
5. [gaḍā]
6. [ghunḍə́y]
7. [jóṛa]
8. [ghwāṛu]
9. [lāṛ]
10. [kəṛkə́y]

Exercise 6. Variable answers.

Exercise 7.

A. 1. وی 2. وا 3. یوې 4. یاوه 5. یی 6. یو
7. یایه 8. اویا

B. 1. پیت 2. ویب 3. پیب 4. تېپ 5. بپا
6. پټو 7. یوپ 8. ویپ 9. پوب 10. تثبیت

C. 1. خوی 2. بچی 3. پوځ 4. تحیب 5. پېچ
6. خېځ 7. حبیب 8. څو 9. پوخ 10. جای
11. وېج 12. اوج 13. پاڅې 14. یخ

D. 1. بدی 2. بد 3. تذبذب 4. بوز 5. ده 6. دی

E. 1. جوړ 2. وریژی 3. تېز 4. زړور 5. ووړ
6. بار 7. ترور 8. خور 9. تور

F. 1. درس 2. پېښ 3. ویش 4. بس 5. ښه
6. پښتو

G. 1. غر 2. باغ 3. دغه 4. غړېږه 5. غټ 6. غواړی

H. 1. برق 2. دقیقه 3. قوس 4. تفریح 5. فراه

I. 1. جګ 2. کوی 3. وردگ 4. گل 5. کور 6. وکه

J. 1. هرات 2. همدې 3. امریکا 4. لسم 5. کابل
6. ملك 7. لیلیه 8. هفته

K. 1. لونې 2. فرانسې 3. کرونده 4. غزنی 5. تنخا
6. نه

L. 1. قاضی 2. قرص 3. مرص 4. خاص 5. قصه
6. صبر

M. 1. طرف 2. طریق 3. فطرت 4. ظالم 5. اظهر

N. Nouns: 1. لنډۍ 2. ډوډۍ 3. بېډۍ 4. کوډلۍ
Verbs: 1. ښتمی 2. گتمی 3. خورئ 4. لرئ

Exercise 8.

1. telephone 2. radio 3. pencil 4. telegraph 5. motor
6. doctor 7. plaster 8. Mobil Oil 9. park

Exercise 9.

a. واشنگتن په امریکا کې دی.
b. پیکنگ په چین کې دی.
c. کابل په افغانستان کې دی.
d. مسکو په شوروی اتحاد کې دی.
e. تهران په ایران کې دی.

Unit 2: نور چیرې دی؟

Unit Overview

In this unit, you will be introduced to the people who often sit together for coffee at a table in the cafeteria of a university. You will be reading more about these characters, their backgrounds and their activities in subsequent units.

You will learn to make positive and negative statements, and ask and answer questions, about simple identity and location. You will be introduced to the order of words in a basic Pashto sentence, the forms of the Pashto equivalent of 'be', the structure of prepositional phrases*, and the gender system of nouns.

You will learn the fine points of the Pashto writing system - the ligatures and conventions - and practice reading words that will turn up frequently in your study of the language.

For fun, you will learn a Pashto proverb.

Preview to Section 1: Dialogue

Cultural Notes. The names Amān, Asad, Patang, Laylā and Rābyā are Pashtun given names. داود [dawúd] is the Islamic equivalent of western 'David', and as such is a common Pashtun name.

Pashtun children are given a single name (or an Islamic double name like Habibullah, Abdul Zaher, etc.) at birth, and grow up being called by that name. A child does not have a family name - traditionally, there are no family/last names in Afghan society.

All Pashtuns belong to one or another of the Pashtun tribes, although the name of the tribe does not form part of an individual's name. Both girls and boys inherit their tribal identity from their father at birth, and keep it for life. Many of the tribal names end in [-zay] زی .

It has become the custom in Afghanistan for educated men (but not women!) to choose a second name for themselves. Many Pashtuns choose their tribe's name as their second name - Niazi, Achagzai, and Ghalzai are examples - but others choose simple words, geographical areas, or whatever appeals to them. An Afghan man dealing with western societies in which he has to to have a "last name" will usually use this chosen second name as a last name. An Afghan woman in similar circumstances will usually take her fathers' name, or if she is married, will use her husband's second name.

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* Definitions and explanations of asterisked items are given in the Glossary of Technical Terms at the end of the Workbook.

Respect is shown to a Pashtun by addressing him by his chosen second name. and with the title 'sahib'. Note that in the dialogue, Amān and Dave refer to the Pashto teacher as Ghalzai Sahib. You can infer from this that they have some reason to treat him with respect, and that he belongs to the Ghalzai tribe.

Word study. [sɪnf] صنف means both 'class' and 'classroom'; [pə sínf ke da] په صنف کې can mean either 'He's in class' or 'He's in the classroom.'

The sentence [lə nawí shăgərd sara năst da] له نوی شاگرد سره ناست دی translates idiomatically as 'He's sitting with the new student' or 'He's with the new student.'

Note that the phrases from the dialogue listed below are definite, i.e. they translate into English with the definite article 'the'. Pashto does not have a word corresponding to 'the'.

English	Transcription	Pashto
'at home'	[pə kór ke]	په کور کې
'at the hospital'	[pə roghtún ke]	په روغتون کې
'in the dormitory'	[pə layliyá ke]	په لیلیه کې
'with the new student'	[lə nawí shăgərd sara]	له نوی شاگرد سره

Preview to Section 2: Sentence Structure

Basic Order of Words in a Sentence

Pashto is one of the languages in which the verb always comes last. It is like Turkish and Persian in this respect, and unlike Arabic (in which the verb usually comes first).

The subject of a Pashto sentence is not expressed if it is clear from context who or what is being talked about. (In English, when the context tells who or what is being talked about, we use one of the personal pronouns, e.g. 'I', 'you', etc.: note that in the dialogue, every time a subject is not expressed in Pashto, it translates into English as a personal pronoun.) Even if the dropped subject is not clear from context, the hearer or reader can tell what it is from the ending on the verb

Pashto has pronouns corresponding to English 'I', 'you', etc., but they are used mostly when there is some kind of emphasis on them. The only emphatic (or 'strong') pronoun you have seen so far is in the last question in the unit's dialogue:

[tá tsənga yawăze năst ye?] ته څنگه یوازې ناست یې؟

The [tə] ته is the strong pronoun 'you': Dave has asked about all their friends, and is finally getting around to asking about Amān, effectively "And what are you doing sitting here all by yourself?"

The Verb 'be' in Pashto

These forms parallel English 'am', 'is', and 'are' in several respects. Both the English and Pashto 'be' verbs are irregular. Both sets of words are used by themselves to express existence or identity. And the words are used in compound tenses in both languages.

In the central dialect, the word corresponding to 'is' - [da] - is the same whether the subject of the sentence is masculine or feminine. In some of the other dialects, the word is ده [da] with feminine subjects, and دی [day] with masculine subjects. The writing system reflects these other dialects.

Prepositional Phrases in Pashto

When you learn a Pashto preposition, you have to learn *where* in relation to its noun phrase it occurs. Pashto is odd in that prepositions can come before, after, or on both sides of their noun objects; in most languages, prepositions are consistently one place or another in the phrase.

The position of Pashto prepositional phrases - before the nouns they modify - is common among languages with the subject-object-verb word order that Pashto has.

[de] د plus a noun phrase is the common way to express possession in Pashto, for example [de amān xadza] د امان ښځه, literally 'the wife of Amān', idiomatically 'Amān's wife'. There are several of these possessive phrases in the reading. They are listed below with their translations, to show the different ways the phrases translate into English.

English	Transcription	Pashto
'Pashto students'	[de paxtó shāgardān]	د پښتو شاگردان
'David's and Joan's Pashto teacher'	[de dāwúd aw jón de paxtó xowúnkay]	د داود او جون دپښتو ښوونکی
'Amān's wife'	[de amān xádza]	د امان ښځه

English	Transcription	Pashto
'G. Sahib's, Amān's and Rābyā's families'	[de ghaldzí sāyɪb, amān aw rābyā koranáy]	د غلځي صاحب، امان او رابیا کورنۍ
'the others' families'	[de nóro koranáy]	د نورو کورنۍ

Note that [de] د does not always translate as 'of'. The following phrases with [de] د also come from the reading:

English	Transcription	Pashto
'are ... from Afghanistan'	[de awghānɪstān ...di]	د افغانستان دی
'are ... from America'	[de amrikā di]	د امریکا دی
'"meeting" friends'	[de majləs malgari]	د مجلس ملګری

Preview to Section 3: Reading

This reading tells you more about the people talking, and talked about, in the dialogue.

In written Pashto outside of language textbooks, the only rigid rules for punctuation are that sentences end with periods, and questions end with question marks. All other punctuation is at the discretion of the writer, and will differ widely depending on the writer's level of education, his or her exposure to languages in which such matters are standardized, and often personal whim. This reading - and the ones in the next few units - have been punctuated with paragraphing, commas, and word spacing adapted from English standard punctuation, to make them easier for the beginning Pashto student to understand.

Word Study. The words [shāgərd] شاګرد and [shagárda] شاګرده are the Persian words for 'student'. If you are talking about students in the plural, and include both male and female students, you use the masculine plural. This reflects a general rule that operates with all nouns that have masculine and feminine forms.

The word [nor] نور is always plural. Its direct form (see the next section) is used in the title of the unit; its oblique form (see the next section again) is used in the reading.

The word [duy] دوی in the phrase [duy ṭól] دوی ټول is the 3rd person plural strong pronoun, like [tə] ته which you saw in the dialogue. Remember that strong pronouns carry emphasis: the sentence translates as 'They all are "meeting" friends.'

The words used in Pashto to describe modern occupations are frequently borrowed or newly constructed. [ḍakṭár] ډاکټر , [zhornālízm] ژورنالزم and [kimyá] کیمیا are borrowed from Western languages. The word for historian - [taríkh poh] تاریخ پوه - is a relatively new creation in Pashto, and consists of the Arabic word for history, plus the Pashto root پوه [poh], which means 'know' or 'knowledge' and shows up again in the word for university, [pohantún] پوهنتون . [parastā́ra] پرستاره 'nurse' is from Persian.

Only the word for poet - [shaír] شاعر - has been in Pashto for any length of time. The traditional word (which is originally Arabic) referred to poets in a tradition similar to the medieval European minstrels and story-tellers: people who not only composed songs and poetry of their own for the entertainment of others, but who also had learned by heart hundreds and hundreds of songs, stories and poems composed by others. The term now refers to an educated person (traditional poets were not necessarily literate, much less possessed of formal education) who writes formal poetry. The term still carries, however, the "ambience" of the traditional calling: when it is said that Amān is a good poet, he can be expected to write good poetry, and perhaps to have read (and memorized) a great deal of literature.

The phrase [de majlás məlgári] د مجلس ملگری refers to people who meet and talk on a regular basis, but are not extremely close. [majlás] مجلس is a word from Arabic meaning 'meeting', 'gathering', or 'discussion'.

In some dialects, including the Central, the word for 'he/she reads' is pronounced [lwani], although it is spelled لولی. Other dialects pronounce it the way it is written.

Preview to Section 4: Word Structure

Pashto Noun Classes, Part 1

Noun classes. Nouns in Pashto can be grouped into classes according to their grammatical characteristics. All the nouns that form their plural and oblique forms the same way belong to the same class. Conversely (and circularly!), a particular noun class is defined by the way the plural and oblique forms are formed.

Many of the Indo-European languages have noun classes: in Latin, for example, the nouns are grouped into 'declensions' which correspond to the Pashto classes, except that in Latin there are masculine, feminine and neuter nouns, whereas in Pashto there are only masculine and feminine nouns.

Masculine and feminine classes. This division by gender is the major division of Pashto nouns. The masculine nouns include all nouns that refer to male people and animals, e.g. the words for man, colt, doctor, rooster, etc. They also include nouns referring to inanimate objects whose direct singular forms end in a consonant (or [ay], as you will see in the next unit).

The feminine nouns include all nouns referring to female people and animals, e.g. the words for woman, mare, woman doctor, hen, etc., and also nouns whose direct singular forms end in [a] (or [e] or [ā] or [ay], as you will see in the next unit). There is no neuter class of nouns in Pashto.

The masculine and feminine nouns are subdivided into classes according to the shape of their plural and oblique forms. In the grammatical analysis we are basing these materials on, there are three classes of masculine nouns, and three classes of feminine nouns. In this unit, you are being introduced to the first two masculine classes (labelled M1 and M2) and the first feminine class (labelled F1). The vast majority of nouns in Pashto belong to one of these three classes.

If a particular noun does not form its obliques and plurals along the lines of one of the classes, it is irregular. There are irregular masculine nouns and irregular feminine nouns. In the reading, there are two irregular nouns: [paxtó] پښتو and [paxtún] پښتون. The plural and oblique forms for these are given in the textbook.

Cases. There are only two cases in Pashto: direct and oblique. (Other languages have more: Latin, for example, has five - nominative, genitive, dative, accusative, and ablative.) Of the sentence structures you have learned so far, nouns in subject and complement positions are in the direct case, and noun objects of prepositions are in the oblique case.

Preview to Section 5: The Pashto Alphabet

In this section, you are shown one of the 'ligatures' - combinations of letters - with [lām] ل. You are also shown two of the symbols imported from other Arabic-base alphabets which are occasionally used in Pashto.

You will probably have noticed that several of the names of cities in Afghanistan are spelled oddly, in that the regular Pashto spelling rules don't apply and in that there are symbols used that don't otherwise occur in Pashto. These spellings are from other languages, usually Persian. While many of the languages in the area (Persian, Pashto, Urdu, etc.) use the Arabic alphabet, there are minor differences in the number of letters and use of conventions, parallel to the minor differences among the roman alphabets. For historical reasons, the standard spellings of many of the Afghan place names are the Persian spellings rather than the Pashto spellings, and many of them are from Arabic.

Preview to Section 6: Diversions

چې خان يې په ياران يې [che khān ye pə yārān ye] is a Pashto proverb on the importance of one's friends, and the value of support and working together. Its point is the same as the story of the man who had his sons bring him a bundle of sticks, then showed them how easily one stick was broken, but when the sticks are grouped together how difficult it is to break them.

The proverb's word-for-word translation is

[che	khān	ye	pə	yārān	ye]
that	khān	you are	by	friends	you are

or, 'That you are a khān is by means of your friends.'

خان [khān] is a title in Pashto, as in Ghengis Khan or Aly Kahn. It is also used to mean a man of power and influence. [yār] يار is an old Pashto word meaning 'friend'. In the proverb, the form ought to be [yārāno] يارانو , oblique plural, because the word is the object of the preposition په [pə], but in poetry and folk literature you can get away with a lot if it rhymes. په [pə], incidentally, is not related to په ... کې [pə ... ke]: it's another preposition entirely, meaning 'with' or 'by means of' or 'thanks to'.

Saying the proverb is a gracious way to respond to praise or congratulations from your friends. In saying it, you in effect say that you by yourself aren't worthy of the praise: you owe all your success to the support you get from your friends.

Exercises

Exercise T1. Circle the sound you hear.

1. [a] [ā]
2. [a] [ā]
3. [a] [ā]
4. [a] [ā]
5. [a] [ā]
6. [r] [ṛ]
7. [r] [ṛ]
8. [r] [ṛ]
9. [r] [ṛ]
10. [r] [ṛ]
11. [d] [ḍ]
12. [d] [ḍ]
13. [d] [ḍ]
14. [d] [ḍ]
15. [d] [ḍ]
16. [x] [kh]
17. [x] [kh]
18. [x] [kh]
19. [x] [kh]
20. [x] [kh]

Exercise T2. Indicate whether what you hear is a statement or a question.

1. statement question
2. statement question
3. statement question
4. statement question
5. statement question
6. statement question
7. statement question
8. statement question
9. statement question
10. statement question

Exercise T3. Mark the following statements true or false. Base your answers on information given in the dialogue and reading.

1. T F
2. T F
3. T F
4. T F
5. T F
6. T F
7. T F
8. T F
9. T F
10. T F
11. T F
12. T F
13. T F
14. T F
15. T F

Exercise T4. Write the dictated words in Pashto script.

1. ____________
2. ____________
3. ____________
4. ____________
5. ____________
6. ____________
7. ____________
8. ____________
9. ____________
10. ____________
11. ____________
12. ____________
13. ____________
14. ____________
15. ____________

Exercise 5. For each of the following sentences, write the subject, the complement, and the verb in the appropriate space below the sentence.

1. د اسد کورنۍ په افغانستان کې ده.

Verb	*Complement*	*Subject*
________	________________________	______________________

2. بغلان او کندز په افغانستان کې دی.

Verb	*Complement*	*Subject*
________	________________________	______________________

3. جون شاگرده ده.

Verb	*Complement*	*Subject*
________	________________________	______________________

4. په پوهنتون کې د پښتو شاگردان یاستئ.

Verb	*Complement*	*Subject*
________	________________________	______________________

5. اسد له نوی شاګرد سره ناست ده.

Verb	Complement	Subject
________	______________________	______________________

6. جون او رابیا نژدې ملګری دی.

Verb	Complement	Subject
________	______________________	______________________

7. د امان ښځه پرستاره ده.

Verb	Complement	Subject
________	______________________	______________________

8. اسلام آباد په افغانستان کې نه دی.

Verb	Complement	Subject
________	______________________	______________________

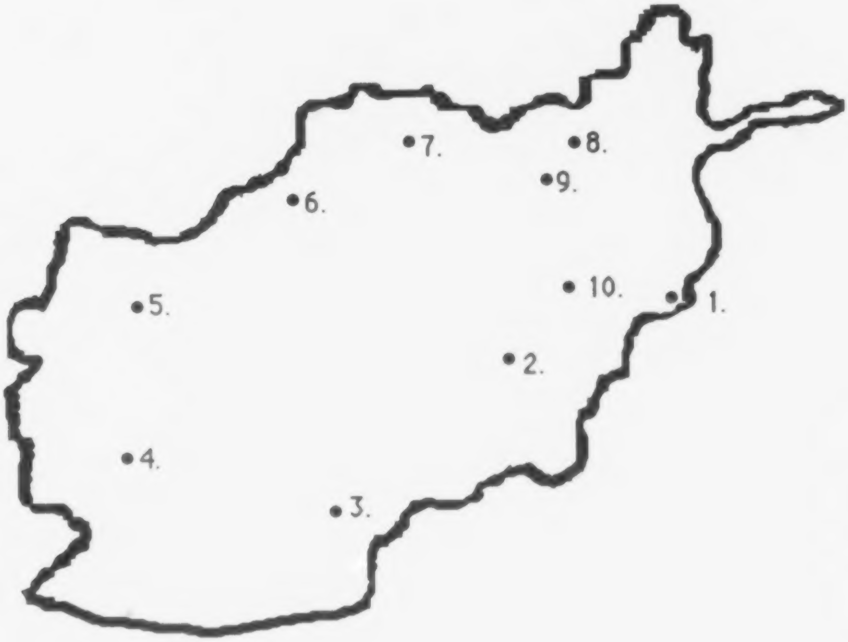
9. د غلځی صاحب ښځه په امریکا کې ده.

Verb	Complement	Subject
________	______________________	______________________

10. داود او امان په صنف کې ناست دی.

Verb	Complement	Subject
________	______________________	______________________

Exercise 6. In the numbered spaces below the map, write the names of the cities and towns in Afghanistan.



1. ______جلال آباد______
2. ______________________
3. ______________________
4. ______________________
5. ______________________
6. ______________________
7. ______________________
8. ______________________
9. ______________________
10. ______________________

Exercise 7. Rewrite the following scrambled phrases so they are in correct sentence or question order.

1. . د امریکا   دی   ټول   داود او جون او نوی شاګرد

____

2. ؟   د مجلس   دی   په امریکا کې   ټول   ملګری

____

3. . دپښتو ښوونکی   غلځی صاحب   دی   په پوهنتون کې

____

4. ؟   دی   د پښتو شاګردان   په پوهنتون کې

____

5. . دی   ښه شاعر   امان

____

Answer Key

Exercise T1.

1. [ɪslāmābād]
2. [paxtó]
3. [shāgərd]
4. [shāír]
5. [taríkh]
6. [parastára]
7. [malgáray]
8. [stáṛay]
9. [rixtyā]
10. [jóṛa]
11. [ḍére]
12. [duy]
13. [shāgərd]
14. [ḍakṭár]
15. [nizdé]
16. [khayr]
17. [paxtó]
18. [taríkh]
19. [rixtyā]
20. [khwdāy]

Exercise T2.

1. statement د امان ښځه پرستاره ده .
2. question داود او جون د امریکا دی؟
3. question
غلځی صاحب، امان، لیلا ، رابیا، پتنګ او اسد ټول پښتانه دی؟
4. question لیلا د پتنګ ښځه ده؟
5. statement پتنګ شاعر نه دی.
6. statement دپوهنتون شاگردان نه یو.
7. question پتنګ ډاکټر دی؟
8. statement امان د داود او جون د پښتو ښوونکی نه دی.
9. question جون او داود د افغانستان دی؟
10. statement اسد په پوهنتون کې شاگرد دی.

Exercise T3.

1. T داود او جون د امریکا دی.
2. T غلځی صاحب، امان، لیلا ، رابیا، پتنګ او اسد ټول پښتانه دی.
3. F لیلا د پتنګ ښځه ده.
4. F پتنګ ډاکټر نه دی.
5. F جون او داود د افغانستان دی.
6. T د اسد کورنۍ په افغانستان کې ده.
7. T د غلځی صاحب ښځه په امریکا کې ده.
8. T رابیا او جون په پوهنتون کې شاگردې دی.
9. T جون او رابیا نژدې ملگرې دی.

10. F   اسد په صنف کې یوازې ناست دی.
11. T   امان ښه شاعر دی.
12. F   لیلا په پوهنتون کې شاگرده ده.
13. F   غلځی صاحب د پښتو شاگرد دی.
14. T   امان او پتنگ شاگردان نه دی.
15. T   داود پښتون نه دی.

Exercise T4.

1. په	2. او	3. کې	4. سلام	5. کور	6. کابل
7. خدای	8. ښنگه	9. امریکا	10. چیرې	11. یې	12. دی
13. تشکر	14. یم	15. یاستئ			

Exercise 5.

	Verb	Complement	Subject
1.	ده	په افغانستان کې	د اسد کورنۍ
2.	دی	په افغانستان کې	بغلان او کندز
3.	ده	شاگرده	جون
4.	یاستئ	په پوهنتون کې د پښتو شاگردان	-----
5.	ده	له نوی شاگرد سره ناست	اسد
6.	دی	نزدې ملگری	جون او رابیا
7.	ده	پرستاره	د امان ښځه

	Verb	*Complement*	*Subject*
8.	نه دی	په افغانستان کې	اسلام آباد
9.	ده	په امریکا کې	د غلځی صاحب ښځه
10.	دی	په صنف کې ناست	داود او امان

Exercise 6.

1. جلال آباد
2. غزني
3. کندهار
4. فراه
5. هرات
6. میمنه
7. مزارشریف
8. خان آباد
9. بغلان
10. کابل

Exercise 7.

1. داود او جون نوی شاګرد ټول د امریکا دی.
2. د مجلس ملګری ټول په امریکا کې دی؟
3. غلځی صاحب په پوهنتون کې دپښتو ښوونکی دی.
4. د پښتو شاګردان په پوهنتون کې دی؟
5. امان ښه شاعر دی.

Unit 3: ته دلته څه کوې؟

Unit Overview

In this unit, you will learn how to ask for and give personal information. You will also find out more about the Afghans introduced in the last unit, in particular where they are from in Afghanistan. In the process, you will learn the names and whereabouts of some of the Pashtun-dominant provinces in Afghanistan.

You will learn how to use simple verbs to make positive and negative statements, and to ask questions. You will also learn how to form the direct and oblique forms for masculine nouns ending in [-ay], and for feminine nouns ending in [-əy] and [-ă].

Preview to Section 1: Dialogue

Ghalzay Sahib has told his new student about David and Joan and their Pashtun friends. In this dialogue, she introduces herself to Asad.

Cultural Notes. Theresa's question to Asad, [tə tsə kăr kawe?] ته څه کار کوې؟ , is the usual way to ask what someone does. Her response when she doesn't understand him – [po nə́ swəm] پوه نه شوم. – is the usual way to indicate that you're having trouble with the person's language – he's talking too fast, or using words that you don't know, etc.

Some of the exchanges between Asad and Theresa probably seem repetitive: when Asad asks, for example, if Theresa is a student of Ghalzay Sahib's, she answers with the full sentence. In English, Theresa would probably say "Yes, I am." rather than "Yes, I am Ghalzay's student', which sounds stilted (or possibly language textbook-ese!) In Pashto, the full sentence answer is appropriate.

Asad's statement, ته به د غلځی صاحب نوې شاګرده یې , translates most naturally as "You must be Ghalzay Sahib's new student." The particle به [ba] is the future particle, and will be taught in more detail in a subsequent unit.

Word Study. The syllable [po] پوه in [po swe-] پوه شو- is the same [po] پوه as in [pohantún] پوهنتون, [zə́b poháne] ژب پوهنې and [taríkh poh] تاریخ پوه . [po] پوه is a Pashto root/word meaning roughly "one who knows"; the other words are neologisms – words deliberately created to denote new elements in a culture – based on the original root.

The word [zdá kawúnkay] زده‌کوونکی is the Pashto word for 'male student', and is interchangeable with [shágərd] شاگرد, the Persian word. Note that the feminine form is [zdá kawúnke] زده کوونکې. The [-ay] /[-e] correspondence between male and female is consistent: the word for a female teacher (you learned the male form, [xowúnkay] ښوونکی, in Unit 2) is [xowúnke] ښوونکې.

The pronoun [zə] زه is the emphatic form. The circumstances of his encounter with Theresa and her question to him call for its use in Asad's answer. The phrase [di mā̃] زما is also emphatic; Theresa uses it because she is telling her name in response to Asad's telling her his. Note that in a parallel conversation in English - "I'm Asad." "My name is Theresa" - the 'my' would be given heavy stress to provide the emphasis.

You have now learned the following emphatic, or strong, pronouns:

Subject pronouns:	*Possessive pronouns:*
1st sg: 'I' [zə] زه	1st sg: 'my' [di mā̃] زما
2nd sg: 'you' [tə] ته	

You will learn the others as they come up in dialogues and readings, and there is a summary of them in Unit 11.

Remember that these strong pronouns are used when you want to provide emphasis. There is a set of weak pronouns as well, used when you don't want to provide emphasis. Weak pronouns in subject positions simply delete - - which is another way of explaining the lack of subjects in sentences like [zda kawúnkay yəm.] زده‌کوونکی یم. You will start learning about the weak pronouns in the next unit.

Note that the command [kena] کښېنه, from the root [ken-] کښېن-, refers to the action of sitting down. Once you're down you are [nāst] ناست.

Preview to Section 2: The Present Tense

In this section, you are being introduced to the present tense of simple verbs. To form this tense, you add the endings given in the chart in the textbook to the verb stem. The tense carries the progressive meaning - something that is happening at the moment - and also the sense of habitual action. A particular sentence in the present tense, then, can translate either as English present continuous tense or simple present tense, as is indicated in the example sentences under the chart.

As is mentioned in the notes, the Pashto present tense is imperfective. Pashto verbs have tense - i.e. they are present or past; they also have aspect* - i.e. they can be imperfective or perfective. Verbs with imperfective aspect generally refer to actions which haven't finished; verbs with perfective aspect refer to actions which have.

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* Definitions and explanations of asterisked items are given in the Glossary of Technical Terms at the end of the Workbook.

In meaning, the imperfective aspect in Pashto corresponds very roughly to English progressive, e.g. 'I am living'. This correspondence shows up better in the past tense: 'I lived' (English past tense, which translates as Pashto perfective past tense) as opposed to 'I was living' (English progressive past tense, which translates as Pashto imperfective past tense).

As you proceed through the units, you will see how aspect and tense interact in the Pashto verb system. For the moment, remember that the present tense is imperfective in aspect. The forms of the verb 'be', which you learned in the last unit, are also imperfective in aspect.

Note that the personal endings are stressed in the positive forms of the present tense. In the negative forms, the negative particle bears the heavy stress.

Remember the last letter of the Pashto alphabet, the ئ which was used with verbs? Now you can see that it is used to spell the second personal plural verbal ending.

The verbs لول- and کو- in the dialogue, and [khwaxaw-́] - خوښو- and [aghund-́] - اغوند in the reading are transitive* verbs - they have direct objects.

The verbs [wóseg-] - اوسېږ- , [ken-] - کښېن- , [gor-́] - گور- and [dz-] - ځ- are intransitive*. Transitivity is an important issue in Pashto grammar, as you will discover when you study the past tenses. For the most part, verbs which are transitive in English are transitive in Pashto also. [gor-́] - گور-, when it means 'meet', is an exception: it is always intransitive in Pashto.

Pashto direct objects are in the direct case, and ordinarily come between the subject and the verb. In the following sentences, the direct objects are underlined:

[tə tsə kār kawe?]	ته څه کار کوې؟
[kimyā lwanəm.]	کیمیا لولم.
[yawāze paxto lwane?]	یوازې پښتو لولې؟

Preview to Section 3: Reading

The subject of the reading is the Afghan connections of the Pashtuns introduced in the last lesson. The presentation of information and paragraphing of the passage are natural Pashto written style, which is quite different from English. On the map, the province names are in bigger type. The city names (which you learned in Unit 1) are in smaller type. The provinces mentioned and labelled on the map are some of the Pashtun-dominant provinces in Afghanistan. In general, the Pashtuns occupy the south and east quadrants of the country, as well as the northwest part of Pakistan, and part of Beluchistan.

Sentence study. The second and third sentences of the first paragraph are compound: two sentences have been combined to form the one. Note that the verb is still singular. The writer of the passage comments that the general rule is that the verb agrees with the last-mentioned of the subjects, but comments also that sentences like these are awkward unless both the subjects are the same gender and number. Note that one of the sentences is about Patang and Asad - both male - and the other is about Rābyā and Laylā - both female.

پتنګ د لغمان او اسد د لوگر دی. = پتنګ د لغمان دی.
+ اسد د لوگر دی.

رابيا د ننگرهار او ليلا د لوگر ده. = رابيا د ننگرهار ده.
+ ليلا د لوگر ده.

The first sentence of the fourth paragraph is also a compound sentence:

د غلځی صاحب يو خوريی د مجاهدينو قوماندان او د امان ملګری دی. =
د غلځی صاحب يو خوريی د مجاهدينو قوماندان دی.
+ د غلځی صاحب يو خوريی د امان ملګری دی.

In the third sentence of the third paragraph, the word order is not the normal subject + object + verb. The object has been placed at the front of the sentence because the writer wanted to focus on it rather then the subject. The following would be the normal word order of the sentence:

هرڅوك د شلګر د خلكو جامې خوښوی، خو غلځی صاحب يې نه اغوندی.
vb. obj. subj.

You can conclude, from the last sentence in the third paragraph, that Laylā and Asad have the same mother, i.e. they are siblings. If they weren't, the word [mor] مور would be plural rather than singular.

The second sentence in the first paragraph - [khór ye pә shalgár ke wādá da.] خور يې په شلګر كې واده ده. - translates literally as "His sister is married in Shalgar". Its idiomatic meaning is that she married a man from Shalgar, and they are living there.

Word study. The word [mujahídin] مجاهدين has been borrowed into English to refer to the guerrilla fighters in Afghanistan's recent history. The original Arabic word means 'defender of the faith', and has a very long history. The plural forms include the original Arabic plural ending [-in].

The six terms for relatives are part of an extensive kinship system involving maternal and paternal relatives as well as relatives by marriage. In general, uncles and nephews - both maternal and paternal - form important bonds; the reading is quite natural in giving information about Ghalzay Sahib's nephew and maternal uncle, and Amān's paternal uncle.

The terms [wror] ورور and [khor] خور refer to full brothers and sisters; half-siblings (common in Pashtun society, which is Islamic and therefore polygamous) are given other names.

All the irregular forms for the six kinship terms used in the reading are given in the next section on noun classes.

The pronoun [aghá] هغه is a strong pronoun, parallel to [zə] زه and [tə] ته. [aghá] هغه refers to someone who is not in sight. You have now learned the following strong pronouns:

Subject pronouns:	*Oblique/direct object pronouns:*
1st sg: 'I' [zə] زه	1st sg: 'my' [di mā] زما
2nd sg: 'you' [tə] ته	
3rd sg (out of sight): 'he' [aghá] زه	

The [ye] يې in the sentence

[...ghaldzáy sāyɪb ye ná aghundi] ...خو غلځی صاحب يې نه اغوندی.

is a weak pronoun, in particular the third person direct object pronoun, which translates in the sentence as 'them', and refers to the clothes. The same word is also the third person weak possessive pronoun, and occurs in the sentence

[khór ye pə shəlgár ke wādá da.] خور يې په شلګر کې واده ده .

In this sentence, it translates as 'his'. Note that it comes after the word it modifies - [khór ye] خور يې translates as 'his sister'.

If you look at the spelling of the words [osedúnkay] اوسېدونکی and [wóseg-] اوسېږ you'll see a faint resemblance. [wos] اوسـ is the root, meaning 'live' or 'living'. (The [w] is frequently dropped in pronunciation.) [-unkay] ونکی means 'one who does ...'.

The word [ártsok] هرڅوک is a combination of [ar] هر 'every' and [tsok] څوک, which means either 'one' (in the indefinite sense) or more commonly 'who?'.

Preview to Section 4: Word Structure

In this section, you are given the other classes of nouns: M3, F2 and F3.

The number of noun classes is by no means agreed on by Pashto grammarians. We have, for example, grouped together all the feminine nouns ending in [a] and [e], whereas other analyses separate them into two classes. Different grammarians have different rationales for their classification - ours is to simplify the memory load for the student as much as possible - and Pashto grammar has not been studied long or deeply enough for any one classification to have become accepted as the standard.

You will notice that every one of the kinship terms is irregular. It is usually the case in Indo-European languages that the irregular nouns and verbs are words that denote elements very central to the culture. Pashto is no different from the other Indo-European languages in this respect: the irregularity of the kinship terms reflect the very deep Pashtun values with regard to family and tribe in their irregularity and their numbers.

Note that the next-to-last letter of the Pashto alphabet, ۍ, is the letter used to spell the [-ay] ending of the F2 nouns. It is also used to spell the feminine forms of some of the adjectives, as you will see in subsequent units.

Preview to Section 5: Diversions

There is a great deal of folklore about the various Pashtun regions and the Pashtuns who inhabit them. This story of the Laghmani and the devil is one of them; it forms the basis for the saying that Laghmanis are very clever.

The punch line is funnier if you know (as any Pashtun does) that the corn cob grows in the middle of the stalk.

Exercises

Exercise T1. Listen to the following people. Fill in the chart.

	چیرې اوسېږی؟	د کوم ځای؟	نوم یې؟
Speaker 1:	______	______	______
Speaker 2:	______	______	______
Speaker 3:	______	______	______
Speaker 4:	______	______	______
Speaker 5:	______	______	______

Exercise T2. Mark whether what you hear is a sentence or a question.

1. sentence question
2. sentence question
3. sentence question
4. sentence question
5. sentence question
6. sentence question
7. sentence question
8. sentence question
9. sentence question
10. sentence question

Exercise T3. Answer the questions with هو or نه.

1. ______
2. ______
3. ______
4. ______
5. ______
6. ______
7. ______
8. ______
9. ______
10. ______
11. ______
12. ______

Exercise T4. **Dictation. Write the following short words in Pashto as the speaker dictates them.**

1. ______
2. ______
3. ______
4. ______
5. ______
6. ______
7. ______
8. ______
9. ______
10. ______
11. ______
12. ______
13. ______
14. ______
15. ______
16. ______
17. ______
18. ______
19. ______
20. ______

Exercise T5. Spelling practice. Write the Pashto for the words as they are dictated.

1. ____________
2. ____________
3. ____________
4. ____________
5. ____________
6. ____________
7. ____________
8. ____________
9. ____________
10. ____________
11. ____________
12. ____________
13. ____________
14. ____________
15. ____________
16. ____________
17. ____________
18. ____________

Exercise 6. Alphabetize the following groups of words.

1. مزارشریف ماما مشر
مجاهد مجلس ملك

2. کور کله کله کار
کیمیا کورنۍ کوم

3. شلگر شوروی اتحاد شی
شاگرد شاگرده شاعر

4. پښتو په پوهنتون
پښتانه پتنگ پیکنگ

Exercise 7. Reading practice. Read the following very common words out loud until you can recognize them by sight.

1. خو
2. چېرې
3. دی 'are'
4. او
5. به
6. هو
7. په
8. یو
9. ده
10. ته 'you'
11. د
12. ته 'to'
13. یاستئ
14. نه
15. یم

Exercise 8. What do you know about the following people?

1. د امان تره: ______________________________
2. د غلځی صاحب ماما: ______________________________
3. د شلګر ډیر اوسیدونکی: ______________________________
4. د لیلا او اسد خور: ______________________________
5. دغلځی صاحب خور: ______________________________
6. دغلځی صاحب یو خوریی: ______________________________
7. درابیا یو ورور: ______________________________

Exercise 9. Underline the direct objects in the following sentences and questions.

1. څه کار کوې؟
2. ژب پوهنه لولی.
3. رابیا ژورنالزم لولی.
4. غلځی صاحب د شلګر د خلکو جامې خوښوی؟
5. رابیا او لیلا کله کله د افغانی جامې اغوندی.

Answers

Exercise T1.

	نوم یې؟	د کوم ځای؟	چیرې اوسېږی؟
Speaker 1:	پتنگ	لغمان	امریکا
Speaker 2:	سپین [spin]	کابل	غزنی
Speaker 3:	اسد	لوگر	امریکا
Speaker 4:	احمد [ahmád]	شلگر	ننگرهار
Speaker 5:	حسن [hasán]	کابل	لوگر

Exercise T2.

1. question د غلځی ماما د شلگر ملك دی؟
2. sentence د لیلا او اسد مور اندړه ده.
3. question غلځی صاحب د شلگر د خلکو جامې اغوندی؟
4. sentence کیمیا لولی.
5. sentence په ننگرهار کې اوسېږم.
6. question په پوهنتون کې تاریخ پوهنه لولی؟
7. sentence په لوگر کې کار کوو.
8. sentence د لیلا او اسد کورنۍ په غزنی کې اوسېږی.
9. sentence لیلا او رابیا کله کله د امریکا د خلکو جامې اغوندی.
10. question د غلځی صاحب ټول زده کوونکی پښتو لولی؟

Exercise T3.

1. هو. غلځی صاحب د غزنی دی؟
2. هو. لوگر په افغانستان کې یو ولایت دی؟
3. نه. پتنگ په کابل کې اوسېږی؟
4. نه. د امان ښځه په افغانستان کې اوسېږی؟
5. هو. جلال آباد په ننگرهارکې دی؟
6. نه. امان کیمیا لولی؟
7. هو. د امان یو ملگری د مجاهدینو قوماندان دی؟
8. هو. لیلا د اسد خور ده؟
9. نه. د غلځی ماما په امریکا کې اوسېږی؟

10. رابیا په کابل کې په پوهنتون کې شاگرده ده؟ نه.
11. د داود ملگری ټول د افغانستان د یوې سیمې دی؟ نه.
12. داود او جان او تریسا ټول پښتو لولی؟ هو.

Exercise T4.

1. خو 2. او 3. په 4. ته 5. خان
6. چېرې 7. پښتو 8. څنگه 9. د 10. ټول
11. دی 12. دی 13. دی 14. ډېرې 15. ښه
16. کور 17. نور 18. نه 19. هو 20. یم

Exercise T5.

1. استاد 2. صنف 3. اوسېږو 4. پوه شوی 5. زما
6. هرڅوک 7. هغه 8. ایران 9. جلال آباد 10. خان آباد
11. صاحب 12. اوسیدونکی 13. عربستان 14. مزارشریف
15. مهربانی 16. اسلام علیکم 17. هو 18. نه

Exercise 6.

1. ماما
مجاهد
مجلس
مزارشریف
مشر
ملك

2. کار
کله کله
کور
کورنۍ
کوم
کیمیا

3. شاعر
شاگرد
شاگرده
شلگر
شوروی اتحاد
شی

4. پتنګ
پښتانه
پښتو
په
پوهنتون
پیکنګ

Exercise 7.

1. [kho]
2. [chére]
3. [di]
4. [aw]
5. [ba]
6. [wo]
7. [pə]
8. [yu]
9. [da]
10. [tə]
11. [de]
12. [ta]
13. [yăstəy]
14. [nə]
15. [yəm]

Exercise 8. Possible answers:

1. د امان تره: د امان تره د نیازیو مشر دی.
2. د غلځی صاحب ماما:د غلځی صاحب ماما د شلگر ملك دی.
3. د شلگر ډیر اوسیدونکی: د شلگر ډیر اوسېدونکی اندړ دی.
4. د لیلا او اسد مور: د لیلا او اسد مور اندړه ده.
5. دغلځی صاحب خور:دغلځی صاحب خور په شلگر کې اوسېږی.
6. د غلځی صاحب یو خوریی:دغلځی صاحب یو خوریی د مجاهدینو قوماندان دی.
7. د رابیا یو ورور: درابیا یو ورور په پېښورکې اوسېږی.

Exercise 9.

1. څه کار کوې؟
2. ژب پوهنه لولی.
3. رابیا ژورنالزم لولی.
4. غلځی صاحب د شلگر د خلکو جامې خوښوی؟
5. رابیا او لیلا کله کله افغانی جامې اغوندی.

Unit 4: ورونه او خويندې

Unit Overview

The general topic of this unit is the family, and family life. You will learn some of the Pashto words for relatives, and the usual way to express possession - 'my', 'your', 'his', etc. You will also learn the Pashto numbers from 1 to 10 - both the words and the numerals. You will learn another Pashto landay and a proverb.

From this unit on, the transcription will be used only when a new word is introduced, or when pronunciation in particular is being discussed. Items in exercises will also be labelled with Pashto rather than English numbers whenever possible.

Preview to Section 1: Dialogue

In this dialogue, Theresa is asking Aman about Asad's family. Remember that Aman is married to Asad's sister Layla, and can be expected to know the family well.

Cultural Notes. Asad's father's family is a typically large one. If Asad's father is a well-known khan, as Aman says, it can be assumed that he owns a great deal of land (which is tantamount to being wealthy).

The proverb that Aman quotes to Theresa - ورور يې کسه خور يې نيسه. - becomes more meaningful when you put it in the context of traditional Pashtun society in which a man does not see the faces of any women except those in his own family. The proverb comments both on the notion that siblings tend to resemble one another, and also on the mystery surrounding women that you know about but have never seen.

Aman's comment at the end of the dialogue to the effect that the people of Logar are all handsome is a popular stereotype, on a par with the notion that the people from Laghman are clever enough to outwit the devil.

Word study. The word ښايسته has the distinction of having appeared in a James Bond movie. In "The Living Daylights", Timothy Dalton as James Bond says that the female protagonist is "xaysta" when she appears in Afghan clothes, then points out that it is an "Afghani" word and translates it for her. ښايسته can be used to describe both men and women: it translates as 'handsome' in the one context and 'pretty' in the other.

The preposition لکه ... غوندې surrounds its objects. Often the لکه part is left out.

Theresa's question ورور يې کسه خور يې نيسه څه معنا؟ is the standard way to ask what something means, i.e. ...څه معنا؟ The answer is ...معنا يې دا ده څه which translates literally as 'Its meaning is this that .....]. If you ask for the meaning of something with ...څه معنا؟ you'll get an explanation or a dictionary definition. If you just want to know the word for something, you should ask [...tsə́ wayi?] ... څه وايی ؟

Preview to Section 2: Numbers

All the numbers except يو 'one' have only one form. يو is a normal adjective, but of course has only singular forms, which are [yaw] يو for masculine, and [yə́wa] يوه /[yə́we] يوې for feminine.

As you can see from the symbol for 'ten', the numbers in a more-than-one-digit number go from left to right, the same way that our numbers do. So the Pashto version of one thousand looks like our version, but with different symbols: ١٠٠٠ is parallel to 1000.

Preview to Section 3: Weak Possessive Pronouns

The weak pronouns in Pashto are unusual, not to mention difficult to understand and use. In this section, you are learning the possessives; in future units you will see how the same pronouns function as the Pashto equivalents for 'you', 'me', 'us', 'them' and so on. In grammar circles these weak pronouns are called clitics - words which do not have heavy stress and the pronunciation of which is linked to previous or following words. In Pashto pronunciation, the weak pronouns are joined with the previous word (listen to your teacher or tape to see exactly how), which is why they are often written that way.

We will consistently call these pronouns "weak" pronouns to differentiate them from the "strong" pronouns. The important difference to remember between the strong and weak pronouns is that the weak pronouns are used in ordinary circumstances (which is most of the time), and the strong pronouns are used only when the speaker wants to emphasize the pronoun. In general, the weak pronouns are parallel in use to our ordinary pronouns; the strong ones parallel to our heavily stressed pronouns:

English:	Pashto:
Weak stress-ordinary emphasis	*Weak pronoun-ordinary emphasis*
My sister is a student.	خور مې شاګرده ده [khór me shāgə́rda da.]

Heavy stress - heavy emphasis	*Strong pronoun - heavy emphasis*
My sister is a nurse.	زما خور پرستاره ده. [di mā̆ khór parastára da.]

The most difficult aspect of learning to understand and use the weak Pashto pronouns is their position in a sentence. In most languages, words like 'my' and 'your' occur in consistent positions relative to the noun they modify - either in front of it or behind it, but always one place or the other In Pashto, however, the placement of the weak possessive pronouns is determined by the structure of the sentence as a whole. As a result, the pronoun sometimes occurs after the noun it modifies; sometimes before it; and frequently with other words between them.

The general rule is that the weak possessive pronoun occurs after the first stressed phrase in the sentence. That phrase can be:

a: the subject of the sentence, e.g.

'Layla is his sister.'	ليلا يې خور ده.
'His father's orchards are in Logar.'	دپلار باغونه يې په لوگر كې دی.

b: the direct object, in sentences without expressed subjects, e.g.

'I am wearing her clothes.'	جامې يې اغوند م.
'He is buying my father's orchard.'	د پلار باغ مې اخلی.

c: the first prepositional phrase, in sentences without expressed subjects, e.g.

'I'm sitting with her brother.'	له ورور سره يې ناست يم.

d: an adverb, e.g.

'Sometimes her brother goes to Pakistan.'	كله كله يې ورور پاكستان ته خی.

One aspect of these weak pronouns which is directly opposite English is illustrated in the following sentence:

'Patang is visiting his brother.'	پتنگ يې له ورور سره گوری.

In English, the 'his' in the sentence refers to Patang's brother, unless the context makes clear that it is someone else's brother. In Pashto, however, the يې always refers to someone else's brother.

There are several other aspects of these weak pronouns to be learned, for example, what happens when there is more than one of them in a sentence, what happens when the modified noun is just too far away from the pronoun, and so on. These other aspects will be studied in due course.

Preview to Section 4: Reading

In this reading, Asad describes Logar, and talks about his family.

Cultural notes. Logar is an area south of Kabul - a valley supplied by water from the Logar River. The availability of water, the altitude and climate combine to make Logar one of the most fruitful and prosperous areas in Afghanistan.

Asad's father's orchards are likely to be about an acre each, fenced in with high mud walls to keep marauders out and, incidentally, to provide privacy which the family's women take advantage of. The fruit trees in a Pashtun orchard are frequently surrounded by non-fruit trees like willows or poplars. If there is a stream or an irrigation canal in the orchard, its banks are likely to be planted with mulberry trees.

Pashtun picnics are essentially like American cookouts, but more elaborate. Food preparation can be extensive, involving several different dishes of meat, rice and vegetables. Families take rugs, blankets, musical instruments and/or radios and tape recorders on picnics, and settle down at a site for several hours. The children run around, the adults cook, play cards or chess, swim, sing, dance, and listen to music.

Asad's family evidently feels itself fortunate to have an orchard close to the house, as it provides a convenient picnic site for the women. (As agriculture is men's work, women have no reason to go to an orchard other than to picnic.)

Man dancing the اتن

The اتڼ is the Pashtuns' national dance. It is a line dance, performed to particular rhythms. (The women in Asad's family probably dance and sing)to tambourine-like drums which they take with them on their picnics.) There are men's and women's versions of the "attan", as it is spelled in western descriptions, and one version - the [brag atan̩] برګ اتڼ performed by both men and women. The men's atan is a favorite subject for western photographers.

Word study. The preposition په is the instrumental - you saw it in the proverb يې چه خان يې په ياران in Unit 2 - and translates as 'on account of' or 'by' or 'with' or 'from' or 'because of'. In the reading, in the sentence په اتڼ او ټالونو هيڅ نه ستړی کيږی. , it translates as 'from': the whole sentence translates literally as 'No one gets tired from dancing and swinging', and idiomatically as "Dancing and swinging don't tire anyone out."

The word اوبه is always used in the plural, and refers not only to water in the abstract but also to streams and rivers for agriculture. When Asad says that there is water in Logar, he is talking about the existence of usable, sweet water, in particular the Logar River which is diverted in numerous irrigation canals to the fields and orchards in the area.

The word پيغله refers to a grown girl who is not yet married - it translates literally as 'maiden'. In actual usage in rural areas, a woman ceases to be called a پيغله when she reaches her late twenties or thirties, whether she is married or not.

هيڅ means 'no' or 'none', and occurs with negative verbs. Pashto, in other words, has double negatives.

A ټال is very much like an old-fashioned American swing, with a wooden seat and ropes. Children sit on the swings and are pushed; bigger boys will stand on the swing and "pump" it until it swings high. The romantic possibilities of swings do not go unnoticed: there is a lot of folk poetry about swinging. A prim translation for one such landay is "Come onto the swing with me; the swing is our excuse for being in each other's arms."

اباد means 'fertile' when talking about soil, and 'prosperous' when talking about people.

هم translates fairly straightforwardly as 'also', but it is used in Pashto in slightly different ways. It is frequently paired with with نور 'other' or بل 'another' in sentences, e.g. the sentence پلار مي غواړی چه يو بل باغ **هم** واخلی. in the reading. In another sentence in the reading, کله کله مي مور او خويندي هم ورځی , the هم reflects the fact that ordinarily only men go to the orchards.

مستي translates as 'lively' or 'vivacious'. It is also used as a polite word for 'drunk'.

The sentence پلار مي غواړی چه یو بل باغ هم واخلی. translates as "My father wants/intends to buy another orchard." The structure is simple: subject + wants/intends + چه + a sentence detailing what it is that the subject wants to do. Here are some parallel sentences, with their translations:

'I want you to buy my orchard.'	غواړم چه باغ مي واخلي.
'He wants me to buy his orchard.'	غواړی چه باغ يې واخلم.

Preview to Section 5: Diversions

This landay captures the charm of a modest young girl who is caught with her face uncovered. The literal translation is "The girl came from the direction of the orchard. Her scarf isn't there, she hid her face with the leaves."

The word نجلۍ translates as 'girl', and refers to females from the time they are born until they reach their twenties. A پېغله is a نجلۍ, but a نجلۍ is not necessarily a پېغله.

The word ټیکری refers to a long, all-enveloping shawl worn by women in some Islamic societies. The ټیکری has a variety of functions, one of which is to cover one's hair. It is shifted to hide the face when the women is in the presence of strange men. The implication of the landay is that the girl didn't expect to be seen by a stranger, and so did not take her scarf into the orchard. Then, when she was caught, she ducked into the leaves of the trees so that the stranger would not be able to see her face. The leaves, of course, only partially hid her.

Exercises

Exercise T1. Fill out the chart with the information on the four families talked about.

	Who's talking?	How many brothers?	How many sisters?
1.	________	________	________
2.	________	________	________
3.	________	________	________
4.	________	________	________

Exercise T2. Write the numbers you hear with English symbols.

Group A: ______ ______ ______ ______ ______ ______

Group B: ______ ______ ______ ______ ______ ______

Group C: ______ ______ ______ ______ ______ ______

Group D: ______ ______ ______ ______ ______ ______

Group E: ______ ______ ______ ______ ______ ______

Exercise T3. Now write the numbers with Pashto symbols.

Group A: ______ ______ ______ ______ ______ ______

Group B: ______ ______ ______ ______ ______ ______

Group C: ______ ______ ______ ______ ______ ______

Group D: ______ ______ ______ ______ ______ ______

Group E: ______ ______ ______ ______ ______ ______

Exercise 4. The following sentences and questions have been taken from Unit 3. Substitute the appropriate weak possessive pronoun for the underlined possessive phrase with د, , and rewrite the sentences and questions.

١. د غلځی صاحب ملګری يې؟ ______________________________

٢. زما نوم تريسا ده. ______________________________

٢. ته به د غلځی صاحب نوې شاګرده يې. ______________________________

٤. دغلځی صاحب زده کوونکې يم. ______________________________

٥. دداود ملګری ټول افغانان دی. ______________________________

٦. د امان تره د نيازيو مشر دی. ______________________________

٧. د غلځی ماما د شلګر ملك دی. ______________________________

٨. د ليلا او اسد مور اندړه ده. ______________________________

٩. د غلځی صاحب يو خوريی د مجاهدينو قوماندان دی.

____

١٠. د رابيا يو وروړ هم په پېښورکې دی.

____

Exercise 5. Write the Pashto symbols for the following words.

a. نه ______
b. پنځه ______
c. نه ______
d. لس ______
e. اته ______
f. اوه ______
g. اوه ______
h. اته ______
i. اوه ______
j. ځلور ______
k. نه ______
l. شپږ ______
m. دوه ______
n. شپږ ______
o. درې ______
p. پنځه ______
q. درې ______
r. لس ______
s. ځلور ______
t. پنځه ______
u. ځلور ______
v. درې ______
w. اته ______
x. شپږ ______

Exercise 6. Do the following math problems. Remember to work from right to left in the subtraction problems!

_____ = ١ + ١
_____ = ٣ + ٣
_____ = ١ + ٣
_____ = ٥ + ٢
_____ = ٦ + ٣

_____ = ٢ - ٤
_____ = ٥ - ٧
_____ = ٣ - ٨
_____ = ١ - ٢
_____ = ٣ - ٩

_____ = ٣ × ٣
_____ = ١ × ٢
_____ = ٣ × ٤
_____ = ٧ × ٢
_____ = ٣ × ٥

Exercise 7. Write out the answers to the following questions worked on in class.

١. کورنۍ دې چېرې اوسېږي؟ ______________________

٢. ورونه او خويندې لرې؟ ______________________

٣. پلار دې څه کار کوی؟ ______________________

٤. مور دې کار کوی؟ ______________________

٥. د ښوونکی نوم دې څه دی؟ ______________________

٦. کور دې چېرې دی؟ ______________________

۷. د ملګرو نومونه دې څه دی؟ ____________________

۸. کور دې په جورج ټاون کې دی؟

____

۹. پلار دې چېرته دی؟ ____________________

۱۰. ملګری دې څه شی لولی؟ ____________________

Exercise 8. Alphabetize the following groups of words.

1. مشهور ____________
متل ____________
مست ____________
منه ____________
مڅکه ____________

2. بیخی ____________
باغ ____________
پلار ____________
بل ____________
پېغله ____________

3. خوږ ____________
څه معنا؟ ____________
څه وایی؟ ____________
څلور ____________
خواږ ____________

4. ستړی ____________
ښه ____________
سندره ____________
ښایسته ____________
سندرې وای ____________

Answer Key

Exercise T1.

1. __امان__ ____۲____ ____۳____

زه امان يم . ښځه مې د لوګر او د اسد خور ده . زما خوريې په
کابل کې اوسېږي. دوه ورونه او درې خويندې لرم. تره مې د کابل
د نيازو مشر دی.

2. __رابيا__ ____۲____ ____۱____

زما نوم رابيا دی . پلار، مور او کورنۍ مې په امريکا کې دی.
دوه خويندې او يو ورور لرم. ورور مې په پاکستان کې د پېښور
په پوهنتون کې استاد دی.

3. __پتنګ__ ____۲____ ____۱____

زه پتنګ يم. کورنۍ مې په افغانستان کې ده . پلار مې د کابل
په پوهنتون استاد دی. يو ورور مې په پوهنتون کې شاګرد
دی. دوه نور ورونه مې ښوونکی دی. خور مې په مکتب کې ده.

4. __اسد__ ____٤____ ____۲____

زما نوم اسد دی. يوه خور مې دلته په امريکا کې ده. نوره
کورنۍ مې په افغانستان کې په لوګرکې ده. دوه نورې خويندې او
څلور ورونه لرم.

Exercise T2.

Group A:	10	7	5	3	1	8
Group B:	2	1	9	4	3	6
Group C:	6	8	5	7	10	2
Group D:	9	1	4	6	8	3
Group E:	5	7	2	4	9	10

Exercise T3.

Group A:	۱۰	۷	۵	۳	۱	۸
Group B:	۳	۱	۹	٤	۳	٦
Group C:	٦	۸	۵	۷	۱۰	۳
Group D:	۹	۱	٤	٦	۸	۳
Group E:	۵	۷	۳	٤	۹	۱۰

Exercise 4.

۱. ملګرى يې يې؟
۲. نوم مې تريسا ده.
۳. ته به يې نوې شاګرده يې.
٤. زده كوونكې يې يم.
۵. ملګرى يې ټول افغانان دى.
٦. د امان تره يې مشر دى.
۷. ماما يې د شلګر ملك دى.
۸. مور يې اندره ده.
۹. يو خوريى يې د مجاهدينو قوماندان دى.
۱۰. يو ورور يې هم په پېښوركې دى.

Exercise 5.

a. ۹
b. ۵
c. ۹
d. ۱۰
e. ۸
f. ۷
g. ۷
h. ۸
i. ۷
j. ٤
k. ۹
l. ٦
m. ۲
n. ٦
o. ۳
p. ۵
q. ۳
r. ۱۰
s. ٤
t. ۵
u. ٤
v. ۳
w. ۸
x. ٦

Exercise 6.

٢ = ١ + ١   ٢ = ٢ - ٤   ٩ = ٣ × ٣

٥ = ٣ + ٢   ٢ = ٥ - ٧   ٢ = ١ × ٢

٤ = ١ + ٣   ٥ = ٣ - ٨   ٨ = ٢ × ٤

٧ = ٥ + ٢   ١ = ١ - ٢   ٧ = ٧ × ١

٩ = ٦ + ٣   ٧ = ٢ - ٩   ١٠ = ٢ × ٥

Exercise 7. Variable answers.

Exercise 8.

1. متل
   مست
   مشهور
   مخکه
   منه
2. باغ
   بل
   بېخی
   پېغله
   پلار
3. خواږ
   خوږ
   څلور
   څه معنا؟
   څه وایی؟
4. ستړی
   سندره
   سندرې وای
   ښایسته
   ښه

Unit 5: هوا سخته توده ده

Unit Overview

In this unit, you will learn how to talk about the weather. You will also learn something about the seasons in Afghanistan.

You will also learn how to use adjectives, and how to ask for vocabulary items in Pashto.

Preview to Section 1: Dialogue

In this dialogue, Patang, who is new to the area, is complaining to David about the weather, and asking about weather at other times during the year.

Cultural Notes. Patang's comment at the end of the dialogue about the saying that rain is God's mercy is to be expected, given Afghanistan's geographical characteristics. The average rainfall in the country is about 13 inches per year, and in the desert areas to the southwest it rains as little as 2 inches a year. In the mountains, the rainfall is considerably more: the highest average is the Salang Pass, with 36 inches a year (compared to 42 inches per year in Washington, D.C.). The river and underground water systems formed from the rain and melted snow in the mountains are the only dependable source of water for agricultural areas. Direct rain is considered a bonus - the mercy of God.

Word Study. The word ياره in Patang's first line is the vocative form (the form you use when addressing someone) of the word يار ، You have seen يار before, in the proverb چه خان يې په ياران يې. In this context, the word has nothing to do with friends; the most natural translation of the sentence would be something like "God, it's hot!"

The word لنده is the feminine form of the irregular adjective لوند which translates as 'wet'. Besides describing the air - David is commenting on the high humidity - it is also used to describe anything with water in it - لامده سرکونه are wet streets; لندي جامي are wet clothes, etc.

وی is a third person singular/plural form, parallel to ده / دی. It is used to talk about things that usually happen, e.g. the usual weather in the summer, people's habitual actions, etc. Here are some more examples:

'Patang is usually at the hospital.'	پتنګ عموما په روغتون کې وي.
'Aman is sometimes in Peshawar.'	امان کله کله په پېښور کې وي.

This distinction, between usual and right now, is made only with verbs meaning 'be', and only in the third person.

You have probably noticed the number of verb stems ending in [-ég-] -ېږ-. This is no coincidence: [-ég] -ېږ- (or [kég-] -کېږ after a vowel) is the intransitive suffix. [-aw-] -و- is the transitive suffix. You can see the difference by comparing the sentence [wā̃wra worégi] واوره اورېږي "It snows" with the sentence from the landay in this unit [pə sar ye wā̃wre worawī] په سر يې واورې اوروي which translates literally as "At its summit He (God) causes snows to fall." The verb -کېږ translates pretty well as 'happen' or 'become'; -کو translates pretty well as 'do', as in "What work do you do?" Note that ېږ- is always the stressed syllable. Pashtuns regularly pronounce the syllable with [i] rather than [e] with the third person ending ([kigi] rather than [kegi] for کېږي, for example), and frequently the spelling reflects this pronunciation.

The phrase [guzā̃ra nə kegi] ګوزاره نه کېږي involves a participle (ګوزاره) which translates as 'getting along', followed by نه کېږي which translates as 'doesn't happen'. If you want to say the equivalent of 'I can't get along without..." you can use the weak possessive pronoun to modify ګوزاره, as in

'I can't get along without Asad' بې له اسد نه مې ګوزاره نه کېږي

The phrase ... وايي چه is exactly parallel to English "They say ..."; it introduces a common saying.

Intensifiers. You have probably noticed that some adjectives do double duty as adverb intensifiers, i.e. they modify other adjectives, and translate as various shades of 'very'. So far, the words ډېر, ښه, زيات, ښايسته and سخت have been used to modify other adjectives. Here is how they compare in strength (the adverb بيخي is also included in the scale):

'rather'	ښايسته
'very'	ډېر / ښه / زيات
'completely, totally'	بېخي / بيخي
'excessively'	سخت

So when Patang complains that the weather is سخته توده, it's very, very hot indeed. And when David says that winters are ښايسته سور, they are not terribly cold. On the other hand, if the streets are بېخی بندېږی, they are getting completely blocked.

Preview to Section 2: Adjectives

As the notes mention, adjectives in Pashto must agree with the nouns they modify in gender, number and case, which means that each adjective can in principle have up to eight separate forms. Moreover, there are five classes of adjectives, as well as many, many irregular adjectives.

In this unit, adjective classes 1, 2, 3, 4 and 5 are given; all the adjectives that have been used in units 1 - 5 belong to one or the other of these classes. Other adjectives can be grouped into additional classes on the basis of the similarities among their plural and oblique forms, but there are so few in each class that it makes as much sense to call them irregular. As is the case with noun classes, our grouping of the adjectives is designed to make them as easy as possible for the English-speaking student to remember; other analyses of Pashto adjectives might be quite different.

The notion of eight forms per adjective is a terrifying prospect in the abstract, but in real life there are never that many, and the forms that do exist mimic the noun forms to such an extent that if you have learned the noun classes, the adjective classes are fairly simple. The feminine forms in Classes 1 - 3 are identical to F1 noun endings, for example; the oblique plural forms for both masculine and feminine in all the classes always end in [-o] و-, just like the nouns; masculine adjectives ending in [-ay] ی have the same endings as masculine nouns ending in ی-. And so on.

Remember that in sentences like ستړي مه شي / ستړی مه شی, in which the adjective is in the complement position in the sentence, the adjective has to agree with the subject. (When the subject is deleted, you can always figure out what it is from the verb ending.)

Preview to Section 3: Reading

Cultural notes. Nearly everyone in rural Afghanistan is involved in farming, and so the weather and the seasons dominate life to a much greater extent than in non-agricultural societies.

Spring is a cherished season, not only for its own sake but for the relief it brings from winter. Winters are bitter in some parts of Afghanistan, with temperatures averaging well below freezing in many of the Pashtun areas. The men have no work to do in the fields, and pass much of the idle time in endless conversation at the village mosque or guest house, or outdoors in a sunny spot sheltered from the wind. Families while away the time by entertaining other families - there is much cooking, conversation and story-telling. In hard times, there is not much to do but keep warm, ration the supply of food, and wait it out.

When spring comes (Nawroz is the vernal equinox, corresponding in the western calendar to March 21st), days lengthen and temperatures rise quickly. There is work to do in the fields, and it is again possible to work and play outside.

Word study. There are many feminine nouns in Pashto which are F1, but which frequently drop the final [a] in the direct singular form. Two of the nouns in the reading - ورځ and میاشت - are like this, and are correspondingly listed in the glossary as "F1-[a]".

The word میله in connection with Gwale Surkh is closer to English 'festival' than to 'picnic'. This festival focuses on spring ('Gwale Surkh' translates literally as 'red flower', i.e. tulip) and also on a religious practice, in which faithful Moslems can gain merit at the tomb of Hazrat 'Ali in Mazar-i-Sharif. Festivities include a number of bukashi matches (the famous Afghan game parallel to polo), one of them a formal affair arranged by the government.

Preview to Section 4: Asking for Vocabulary

The phrases shown in this section will allow you to ask for the Pashto equivalents of English words, or to ask for the Pashto word for something you can point to. The phrase ... ته څه وایی؟ is not used for objects far away.

Preview to Section 5: Diversions

If you have ever been in high mountains during the spring and summer, you have seen the effect of snowy peaks towering over vast fields of blooming wildflowers. This landay comments that it is God's love for and attention to the mountains that is responsible for the snow and flowers. A literal translation of the first line is "The eye of God is on the high mountains".

Exercises

Exercise T1. Indicate whether the following sentences and questions are said by/addressed to Patang or Laylā.

	to Patang	to Laylā		to Patang	to Laylā
1.	________	________	6.	________	________
2.	________	________	7.	________	________
3.	________	________	8.	________	________
4.	________	________	9.	________	________
5.	________	________	10.	________	________

Exercise T2. Listen to the descriptions of weather, then indicate which season the speaker is probably speaking in.

	پسرلی	اوړی	منی	ژمی
1.	________	________	________	________
2.	________	________	________	________
3.	________	________	________	________
4.	________	________	________	________
5.	________	________	________	________
6.	________	________	________	________

Exercise T3. Are the statements true or false?

1.	T	F	6.	T	F	11.	T	F
2.	T	F	7.	T	F	12.	T	F
3.	T	F	8.	T	F	13.	T	F
4.	T	F	9.	T	F	14.	T	F
5.	T	F	10.	T	F	15.	T	F

Exercise T4. Write the dictated words.

1. ______________ 2. ______________ 3. ______________

4. ______________ 5. ______________ 6. ______________

7. ______________ 8. ______________ 9. ______________

10. ______________ 12. ______________ 12. ______________

13. ______________ 14. ______________ 15. ______________

16. ______________ 17. ______________ 18. ______________

19. ______________ 20. ______________

Exercise 5. The following sentences with possessive د phrases are taken from Unit 2. Substitute a weak pronoun possessive for each د phrase and rewrite the sentence.

١. غلځی صاحب د داود او جون دپښتو ښوونکی دی. ______________________________

٢. د امان ښځه، لیلا، پرستاره ده. ______________________________

٣. د غلځي صاحب، امان او رابيا کورنۍ په امریکا کې دی. ______________________________

٤. د نورو کورنۍ په افغانستان کې دی. ______________________________

Exercise 6. Write out the answers to the questions discussed in class.

١. نن هوا څنگه ده؟ ______________________

٢. هوا په اوړی کې عموما څنگه وی؟ ______________________

٢. په ژمی کې هوا عموما څنگه وی؟______________________

٤. په ژمی کې واوره اورېږ ی؟ ______________________

٥. په اوړی کې باران اورېږی؟ ______________________

٦. په پسرلی کې هوا ښه وی؟ ______________________

Exercise 7.

1. Ask Rābyā if she is tired.

   ____

2. Ask Patang if he is healthy.

   ____

3. Tell Ghalzai Sahib that Aman and Layla are waiting for Asad.

   ____

4. Tell Asad that Theresa and Rābyā are sitting with Joan.

   ____

5. Tell Theresa that Aman is a very good poet.

   ____

6. Ask Aman if he is familiar with Laghman.

____

7. Ask Asad if Logar is prosperous.

____

8. Ask Layla if her (Layla's) sisters are strong and lively.

____

9. Tell Theresa that Layla is married.

____

10. Ask Theresa if she is the new Pashto student.

____

Exercise 8. Answer the following questions.

١. په پښتو کې 'class' ته څه وایی ؟ ______________________________

٢. په پښتو کې 'proverb' ته څه وایی ؟ ______________________________

٣. په پښتو کې 'sister' ته څه وایی ؟ ______________________________

٤. په پښتو کې 'where' ته څه وایی ؟ ______________________________

٥. په پښتو کې 'four' ته څه وایی ؟ ______________________________

Exercise 9. Translate the following verb phrases.

1. I have ... __________
2. it's happening _________
3. you are doing ... ________
4. they sing ... _________
5. it's ripening ___________
6. I go there ___________
7. she wants ... ________
8. you're coming ___________
9. we're talking __________
10. she's saying ... ___________

Answer Key

Exercise T1.

	to Patang	to Layla		to Patang	to Layla
1.		x	6.		x
2.		x	7.	x	
3.	x		8.	x	
4.		x	9.		x
5.	x		10.	x	

١. جوړه يې؟

٢. ګومان کوم چه ډېره ښايسته نه يم.

٢. واده يې؟

٤. خواره يې؟

٥. اسد ته منتظر يې؟

٦. په لوګر کې بلده يم.

٧. له نورو ډاکترانو سره ناست يم.

٨. جوړ نه يم .

٩. ډېره ستړې يم.

١٠ بيخی خوار يم.

Exercise T2.

	پسرلی	اوړی	منی	ژمی
1.		x		
2.				x
3.	x			
4.			x	
5.	x			
6.				x

١. خلك ډېر زيات كار كوی . هوا ښه توده ده، خو باران نه اورېږی. كله كله باد لګېږی. بعضې مېوې او فصلونه پاخه شوی . خلك زيات كار كوی.

٢. خلك عموما په كور كې وی . هوا سخته سړه وی. واوره اورېږی او

باد لگېږی.

۲. هوا دومره نرمه ده چه سړی غواړی درسته ورځ په باغونو کې
وگرځی. هر چېرې ښایسته گلان غوړېدلی او خلك مېلې کوی.

٤. هوا نرمه وی. ډېرې مېوې پخېږی. خلك ډېر زیات. کار کوی.

٥. دا د کابل ښه موسم دی. هوا بیخی ښه وی. پېغلې نوې او ښایسته
جامې اغوندی. خلك غرو ته ځی او مېلې کوی.

٦. لارې په واورو بندې وی. کله کله ډېر سخت باد لگیږی. شپې
ډېرې سړې او اوږدې وی.

Exercise T3.

1.	T	4.	F	7.	F	10.	F	13.	T
2.	F	5.	T	8.	T	11.	T	14.	T
3.	F	6.	F	9.	F	12.	F	15.	F

1. په اوړی کې بعضې مېوې پخېږی.
2. په ژمی کې هر ځوك مېلې کوی.
3. په کابل کې پسرلی ښه موسم نه وی.
4. په اوړی کې هوا سړه وی.
5. د افغانستان په غرو کې ډېره زیاته واوره اورېږی.
6. پتنگ توده هوا خوښوی.
7. په منی کې ټول فصلونه او مېوې پخیږی.
8. په اوړی کې هر ځوك زیات کار کوی.
9. د گل سرخ مېله په مزارشریف کې کېږی.
10. د نوروز ورځ عامه رخصتی نه وی.
11. د ډېرو ملکونو خلك گل سرخ ته ځی.
12. په پسرلی کې مېوې پخېږی.
13. په ژمی کې د اسد کورنۍ باغونو ته نه ځی.
14. په افغانستان کې هر ځوك باران خوښوی.

15. د منی اولې ورخې ته نوروز وايی.

Exercise T4.

1. استاد
2. اوسېدونکی
3. اوسېږې
4. ته
5. زما
6. ښه
7. صاحب
8. عربستان
9. لولم
10. مهربانی
11. هرڅوك
12. هغه
13. هوا
14. چه
15. اکسره
16. وعليکم
17. ښه
18. ايران
19. منتظر
20. راخه کښېنه

Exercise 5.

۱. غلځی صاحب يې دپښتو ښوونکی دی.
۲. ښخه يې، ليلا، پرستاره ده.
۳. کورنۍ يې په امريکا کې دی.
٤. کورنۍ يې په افغانستان کې دی.

Exercise 6. Variable answers.

Exercise 7.

1. ستړې يې؟
2. جوړ يې؟
3. امان او ليلا اسد ته منتظر دی.
4. تريسا او رابيا له جون سره ناستې دی.
5. امان ډېر ښه شاعر دی.
6. په لغمان کې بلد يې؟
7. لوګر اباد دی؟
8. خويندې يې پلوندې او مستې دی؟
9. ليلا واده ده.
10. ته د پښتو نوې شاګرده يې؟

Exercise 8.

۱. په پښتو کې 'class' ته صنف وايی ۰
۲. په پښتو کې 'proverb' ته متل وايی ۰
۲. په پښتو کې 'sister' ته خوز وايی ۰
٤. په پښتو کې 'where' ته چېرې وايی ۰
۵. په پښتو کې 'four' ته څلور وايی ۰

Exercise 9.

1. لرم 2. کېږی 3. کوې 4. واهی 5. پخېږی
6. ورخم 7. غواړی 8. راخې 9. غږېږو 10. واهی

Unit 6: شنبې څه کوی؟

Unit Overview

In this unit, you will learn the days of the week, the traditional times of day, and time-telling by the clock. You will also learn to use the grammatical structures you already know to talk about what is happening when.

You will be introduced to Mullah Nasruddin, a well-known folk figure in Islamic society.

Preview to Section 1: Dialogue

In this dialogue, Asad is trying to find a day and time when Theresa is free so he can take her out to dinner.

Cultural Notes. Pashtuns in Afghanistan use the Dari/Persian words for the days of the week, whereas Pashtuns in Pakistan use the Urdu equivalents. In Afghanistan, جمعه is the only full "weekend" day: before the Russian occupation, at least, the Afghan weekend consisted of Thursday afternoon and Friday. In farming areas, of course, one's leisure time is determined by the time of year.

On Afghan calendars, Saturday is the beginning of the week, just as Sunday usually starts out our weeks on the calendar.

Word Study. The word for Friday is ultimately from Arabic. The شنبې words are Persian; [yak], [du], [se], [char] and [panj] are the Persian numbers from one to five, respectively. The word [shambe] شنبې for Saturday is used among educated Pashtuns; uneducated Pashtuns use the word [haftá] هفته, which also means 'week'.

وخت by itself is the ordinary word for 'day' as well as 'time'. Its opposite is شپه. The word وخته as in سهاروخته can be used with any of the time words, as in ماښام وخته 'early evening', and so on.

کتابخانه is a combination of the Pashto (ultimately Arabic) word for book, کتاب, followed by the Persian word for 'room' or 'house', خانه.

پروګرام, borrowed from English, translates better as 'plans'; an idiomatic translation of Asad's question دچارشنبې په ماښام څه پروګرام لرې؟ is "Do you have any plans for Wednesday evening?"

The word for male guest is [melmá] مېلمه, as opposed to مېلمنه for female guest. In the phrase د ما مېلمه شه 'be my guest', the masculine form is customarily used regardless of the gender of the guest.

Preview to Section 2: Time Words and Phrases

The twenty-four hour clock, with hours and minutes, is a relatively recent phenomenon in Pashtun culture. The time words you are learning here have been used far longer and in rural areas (and in informal situations in urban areas) are still more widely used, than the more precise hour-and-minute system.

The terms are based on the position of the sun in the sky, and during the winter cover shorter periods during the day. The terms starting with [mā-] are derived from Persian words for prayer times (the Persian word for prayer was originally [namāz]), which are themselves based on the position of the sun. Here is a more detailed description of the intervals:

morning, just after dawn	سهار
late morning	څاښت (مهال)
noon	غرمه
afternoon, sun still high in the sky	ماسپښین
late afternoon, almost sunset	مازدیگر
dusk	ماښام
late evening, sky is dark	ماسختن
midnight	نیمه شپه

Preview to Section 3: Reading

The subject of the reading is Patang's busy work schedule at the university hospital. That formal medicine is not a part of traditional Pashtun society is reflected in the number of borrowings and neologisms in the vocabulary having to do with doctors and hospitals; the terminology of Pashtun health practices doesn't fit.

Word study. The word for 'patient', ناروغ , consists of the prefix [nā] نا meaning 'not, and the root روغ which is also in روغتون . The [nā] prefix shows up often: the word for 'late', for example, is [nāwakhta] ناوخته, which consists of the نا prefix attached to وخته . The words involving the root روغ were created by the Pashto Academy to refer to elements in formal medical practice.

لږ is used with nouns that aren't counted, like دمه , so the plural forms don't occur. In the Kabul dialect, the masculine/feminine distinction disappears, which is why the phrase is لږ دمه instead of [laga dama] لږه دمه . In other dialects, the distinction is preserved.

خپل is used the same way 'own' (as in 'his own', 'her own', etc.) is in English: when you want to emphasize who something belongs to, and also to disambiguate sentences in the third person. As we mentioned in the discussion on weak pronouns, third person pronouns in sentences like

'Asad is going with his brother.' اسد يې له ورور سره خی.

refer to people other than the subject: Asad is going with someone else's brother, not his own. If you want to say that Asad is going with his own brother, you use خپل, i.e.

'Asad is going with his own brother.' اسد له خپل ورور سره خی.

خپل can be used with first and second person sentences also, instead of a weak pronoun, e.g.

'I'm going with my brother.' زه مې له ورورسره خم.

'I'm going with my own brother.' زه مې له خپل ورورسره خم.

'You're going with your brother.' ته دې له ورور سره خې.

'You're going with your own brother.' ته دې له خپل ورور سره خې.

In the reading, the use of خپل in the sentence

مازيگر خپلو استانانو ته درس ورکوی.

makes it clear that there are people working under Patang's direction rather than someone else's.

The ته in the preposition وروسته له ... ته becomes just [a] ـه and attaches to the previous word when that word ends in a consonant, e.g.

[wrústa lə sínfa] وروسته له درسه

[wrústa lə māxā́ma] وروسته له ماښامه

Sometimes, as in the Have You Understood question #7, the وروسته isn't used. #7 translates as follows:

'From when until when does Patang work?' پتنګ له څه وخته تر څه وخته پورې کار کوی؟

Preview to Section 4: Telling Time

The system described and practiced in this section is used only among educated Pashtuns, and only when there is a particular reason to be precise, e.g. in western contexts, or in discussing radio or bus schedules and the like. Under ordinary circumstances, the time-of-day words are used to make appointments, invite people to one's house, and carry out other business and social activities.

Preview to Section 5: Diversions

Mullah Nasruddin is a famous folk hero throughout the Islamic world. Countless stories revolve around him, some of them celebrating his wit, others displaying his putative stupidity. The story in this section displays the latter.

Each of the languages in the Islamic world has sayings which started out life as the punchlines to Nasruddin stories. In Pashtun society, Nasruddin, as a mullah, is celebrated for his greediness with regard to food: mullahs are traditionally always hungry.

Exercises

Exercise T1. Listen to the descriptions of Laylā's, Ghalzay Sahib's, and Rābyā's activities. Indicate on the chart below where each one goes on which days.

	رابیا :	غلځی صاحب :	لیلا :
شنبې			
یکشنبې			
دو شنبې			
سې شنبې			
چارشنبې			
پنجشنبې			
جمعه			

Exercise T2. Listen to the following plans, then write the day and time mentioned.

	ورځ	وخت		ورځ	وخت
١.			٦.		
٢.			٧.		
٣.			٨.		
٤.			٩.		
٥.			١٠.		

Exercise T3. Write the number you hear.

١. ____________________

٢. ____________________

٣. ____________________

٤. ____________________

٥. ____________________

٦. ____________________

٧. ____________________

٨. ____________________

٩. ____________________

١٠. ____________________

Exercise T4. Who goes to restaurants, and when? Listen to the speaker and fill in as much of the chart as you can.

	څه وخت؟	په کومو ورځو؟
امان او لیلا :		
پتنګ :		
غلځی صاحب :		
رابیا :		
جون :		
داوود :		
تریسا :		
اسد :		

Exercise 5. Review of irregular nouns. Write the plural and oblique forms in the spaces provided.

Direct Singular	Direct Plural	Oblique Singular	Oblique Plural
افغان	__________	__________	__________
تره	__________	__________	__________
خور	__________	__________	__________
رخصتی	__________	__________	__________
پښتون	__________	__________	__________
خوریی	__________	__________	__________
پلار	__________	__________	__________
ماما	__________	__________	__________
اوبه	__________	__________	__________
مجاهد	__________	__________	__________
مور	__________	__________	__________
ورور	__________	__________	__________

Exercise 6. Alphabetize the following lists of words.

1. ورخ __________
واوره __________
ورته __________
ورور __________
وروره __________

2. دی __________
دفتر __________
دوه __________
دي __________
دومره __________

3. افغان __________
اباد __________
اسد __________
اتنونه __________
استاد __________

4. ټال ________
ټالونه ________
ته ________
توده ________
ټول ________

5. حتی ________
خدای ________
جامې ________
خلك ________
چېرې ________

6. کورنۍ ________
کار ________
کوم ________
کال ________
کله کله ________

Exercise 7. Read the following passage and answer the questions.

رابیا د دوشنبې، سه شنبې او پنجشنبې په ورخ سهار وخته پوهنتون ته ځي. تر غرمې پورې درس وایی. غرمه له خپلو ملګرو سره کافتریا ته ځي، ډوډۍ خوری. ماښام کتابخانې ته ځي. ماسختن بیا کافتریا ته ځي، کافی ځکی. بیا عموماً له اسد سره پنګ پانګ کوی او بیا کور ته ځي.

study *phr.* [dárs way-]-درس وایـ	coffee *n, F irreg* [kāfí] کافی
drink *vb.* [tsk-́] -ځك	ping pong *n, M2* [píng pong] پنګ پانګ
whom *obl. form of* څوګ [chá] چا	

۱. په کومو ورخو رابیا په کافتریا کې ډوډۍ خوری؟

____

۲. له چا سره پنګ پانګ کوی؟ ________________________

۳. د دوشنبې، سه شنبې او پنجشنبې په ورخ رابیا ماښام څه کوی؟

____

٤. ماسختن کافی چېرې ځکی ؟ ________________________

٥. څه وخت کتابخانې ته ځي؟ ________________________

Answers

Exercise T1.

	رابیا:	غلځی صاحب:	لیلا:
شنبې	ـــکار کوی ـــ	ـپه کور کې وی ـ	ـپه کور کې وی ـ
یکشنبې	ـپه کور کې وی ـ	ـپه کور کې وی ـ	ـــکار کوی ـــ
دو شنبې	ـصنف ته ځی ـ	ـدرس ورکوی ـ	ـــکار کوی ـــ
سې شنبې	ـصنف ته ځی ـ	ـپه دفتر کې وی ـ	ـــکار کوی ـــ
چارشنبې	ـــکار کوی ـــ	ـدرس ورکوی ـــ	ـــکار کوی ـــ
پنجشنبې	ـصنف ته ځی ـ	ـپه دفتر کې وی ـ	ـــکار کوی ـــ
جمعه	ـــکار کوی ـــ	ـــدرس ورکوی ـ	ـپه کور کې وی ـ

لیلا په روغتون کې کار کوی. لیلا پرستاره ده. لیلا د یکشنبې، دوشنبې، سه شنبې او چارشنبې په ورځ په خپل دفتر کې کارکوی.

غلځی صاحب په پوهنتون کې استاد دی. د جمعی، دوشنبې او چارشنبې په ورځ درس ورکوی. د سه شنبې او پنجشنبې په ورځ په دفتر کې کار کوی. د شنبې او یکشنبې په ورځ په کور کې وی.

رابیا په پوهنتون کې شاگرده ده. کار هم کوی. د دوشنبې، سه شنبې او پنجشنبې په ورځ صنف ته ځی. د چارشنبې، جمعی او شنبې په ورځ دفتر ته ځی. د یکشنبې په ورځ کار نه کوی.

Exercise T2.

	وخت	ورځ		وخت	ورځ
۱.	ماسپښین	یکشنبې	۶.	څاښت	یکشنبې
۲.	ماښام	سې شنبې	۷.	مازدیگر	چارشنبې
۳.	غرمه	پنجشنبې	۸.	ماښام	شنبې

٤. څاښت   دو شنبې   ٩. سهار   پنجشنبې
٥. ماښام   جمعه   ١٠. ماسختن   دو شنبې

١. امان او لیلا د شنبې په ورځ ماسپښین نوی کارته ځی.
٢. پتنګ د شنبې په ماښام سینما ته ځی .
٣. اسد او ملگری یې د پنجشنبې په غرمه په کافتریا کې مجلس کوی.
٤. لیلا د دوشنبې په ورځ سهار وخته کار ته ځی .
٥. لیلا د جمعې په ماښام د اسد مېلمنه ده .
٦. ته د یکشنبې په ورځ څاښت مهال فوتبال کوې؟
٧. دوی د چارشنبې په مازدیگر کتابخانې ته ځی.
٨. زه د شنبې په ماښام لیلا سینما ته بیایم.
٩. امان د پنجشنبې په ورځ څاښت مهال ډاکترته ځی.
١٠. اسد د دوشنبې په ورځ ماسختن تریسا سره کتابخانې ته ځی.

Exercise T3.

١. ٢٤ د پتنګ پلار څلیریشت اسونه لری.
٢. ٢٠ اسد دیرش کتابونه لری.
٣. ١٧ غلځی صاحب اوه لس شاگردان لری.
٤. ٤ د پتنګ پلار څلور کورونه لری.
٥. ٢٦ اسد شپږویشت ورځې په نیویارک کې وی.
٦. ٧ امان اوه امریکایی ملگری لری.
٧. ١٢ لیلا دوولس شپې په ورجنیا کې وی.
٨. ١٥ اسد پنځلس کتابچې واخستې .
٩. ١ خدای یو دی.
١٠. ١٢ هر کال دوولس میاشتې لری.

Exercise T4.

	څه وخت؟	په کومو ورځو؟
امان او لیلا :	-	نه ځی
پتنګ :	غرمه	هره ورځ
غلځی صاحب :	؟	هره یکشنبې
رابیا :	شپه	چارشنبه، جمعه، شنبې
جون :	غرمه	هره ورځ
داوود :	شپه	هره ورځ
تریسا :	ماښام	جمعې او شنبې
اسد :	ماښام	جمعې او شنبې

د مجلس ملګری اکثره رستوران ته ځی . پتنګ او جان هره غرمه په کافتریا کې ډوډۍ خوری. اسد د جمعې او شنبې په ماښام په رستوران کې ډوډۍ خوری. غلځی صاحب له خپلې کورنۍ سره هره یکشنبې رستوران ته ځی. داود هره شپه له خپل ملګری سره په رستوران کې ډوډۍ خوری. رابیا هره چارشنبې، جمعه او شنبې وروسته له کاره رستوران ته ځی. تریسا اکثره د جمعې په ماښام له خپلو ملګرو سره رستوران ته ځی. امان او لیلا هیڅکله رستوران ته نه ځی.

Exercise 5.

Direct Singular	Direct Plural	Oblique Singular	Oblique Plural
افغان	افغانان	افغان	افغانانو
تره	ترونه	تره	ترونو
خور	خویندې	خور	خویندو
رخصتی	رخصتۍ	رخصتی	رخصتیو
پښتون	پښتانه	پښتانه	پښتنو
خوریی	خوریان	خوریی	خوریانو/خوریو
پلار	پلرونه	پلار	پلرو/پلرونو
ماما	ماماګان	ماما	ماماګانو
(اوبه)	اوبه	(اوبه)	اوبو

مجاهدينو	مجاهد	مجاهدين	مجاهد
مېندو	مور	مېندې	مور
ورونو	ورور	ورونه	ورور

Exercise 6.

1. واوره
   ورته
   ورخ
   ورور
   ورونه
2. دفتر
   دومره
   دوه
   دی
   دې
3. اباد
   اتنونه
   استاد
   اسد
   افغان
4. توده
   ته
   ټال
   ټالونه
   ټول
5. جامې
   چېرې
   حتی
   خدای
   خلك
6. کار
   کال
   کله کله
   کورنۍ
   کوم

Exercise 7.

١. د دوشنبې، سه شنبې او پنجشبې په ورخ په کافتریا کې
ډوډۍ خوری.
٢. له اسدسره پنګ پانګ کوی.
٣. ماښام کتابخانې ته ځی.
٤. په کافتریا کې کافی څکی.
٣. ماښام کتابخانې ته ځی.

Unit 7: زه به آشك را وغوارم.

Unit Overview

In this unit, you will learn something about Afghan food, in particular the names and contents of some of the best-known Afghan dishes. You will also be introduced to the perfective form of some of the verbs you know, as the first step in learning the very complex Pashto verb system. You will then learn how to use these perfective verb forms in commands and in statements about the future.

Preview to Section 1: Dialogue

This dialogue takes place at the Kabul Caravan, an Afghan restaurant located in Arlington, Virginia. Asad and Theresa are looking at the menu and discussing what to have.

Cultural Notes. It is impossible now to separate out the Turkic, Persian, Pashtun, Indian, Pakistani and Arabic elements in Afghan cuisine. Dishes made with flour (they are essentially pasta-like dishes) like *mantu,* are traditionally thought to have originated among the Turkic peoples. Otherwise, the *chalaws* and *palaws* and *kabābs* are found throughout the Islamic world in one form or another, with the dishes and the spellings varying. Theresa and Asad wind up ordering the two most famous and unequivocally Afghan dishes, *qabili palaw* and *aushak*.

Sometimes the Dari and Pashto names for a particular dish are identical; sometimes they are not. In Exercise 7 at the end of the unit, you will find descriptions of several dishes the names of which are the same in the two languages.

Some Afghan dishes are supposed to be hot (spicy), and some are not. A Pashtana cook preparing one of the hot dishes will approach the spices the same way that American cooks approach the spices in chili. If she knows that the people she's cooking for like the dish very hot, she will add lots of pepper to it; if she doesn't know the tastes of the people, she adds a little pepper, then serves some on the side in case someone likes the dish hotter. The Kabul Caravan deals with the problem by adding a dish of green pepper sauce to the salt and pepper and other standard condiments on the table.

The ingredients available to Afghan cooks in the west differ in many ways from Afghan ingredients: animals and their diets aren't exactly the same from one continent to the other, and the varieties of rice, wheat, herbs and spices vary considerably from Asia to the west. Despite these difficulties, resourceful Afghan cooks come up with recognizable and certainly enjoyable Afghan food.

Word study. A پلو is a dish made with rice in which the rice has been cooked with the other ingredients and is therefore colored by those ingredients. (The rice is usually cooked with meat juices in a پلو but sometimes it's cooked with vegetables.) A چلو, on the other hand, is a dish made with rice which has been cooked separately, and is white or - in the case of the Kabul Caravan - green from the spinach water it is cooked in. کباب is simply roasted or grilled meat; the meat has not necessarily been cut up into pieces. کباب can be made from lamb, mutton or beef; lamb is preferred.

The words for Afghan dishes are all mass nouns - nouns referring to things that can't be counted. Examples of English mass nouns are rice, water, wine, etc. In English, mass nouns do not occur in the plural (except under special circumstances, e.g. "The *palaws* of Afghanistan are famous throughout the world".) Some Pashto mass nouns occur only in the singular, for example all the words in this unit for Afghan dishes, and some occur only in the plural, for example اوبه and بیر.

The phrase وایه څه شي خوري؟ is literally "Say what thing you eat". It is one of the phrases used to invite someone to choose something to eat.

The word چه regularly translates as English 'that'. As in English, it occurs after verbs and introduces clauses. Sometimes these sentences with چه translate almost word-for-word into English, for example:

'They say that rain is a gift of God.'	وایی چه باران د خدای رحمت دی.
'They say that the Kabul Caravan restaurant cooks very good Afghan food.'	وایی چه کابل کاروان رستوران ښه افغانی ډوډۍ پخوی.
'Its meaning is this, that sisters look like brothers.'	معنا يې دا ده چه خور ورور ته ورته وی.

In other sentences, however, the meaning of the sentence as a whole is transparent but the translation into English has to be fixed up. For example:

پلار مې غواړی چه یو بل باغ هم واخلی.

Literal: My father wants that he (will) buy another orchard.
Idiomatic: My father wants to buy another orchard.

کله کله دومره زیاته واوره اورېږی چه سړکونه بېخی بندېږی.

Literal: Sometimes that much heavy snow falls that the streets are completely blocked.
Idiomatic: Sometimes such heavy snow falls that the streets are completely blocked.

Theresa's caution to Asad in the dialogue falls in this latter set of sentences:

ته ودرېږه چه څه شی لری؟

Literal: You wait that what do they have?
Idiomatic: [Wait, let's see what they have.'

The word هرڅه 'everything' comes from هر 'every' and څه 'what'. It's parallel to هر څوك 'every' + 'who' = 'everyone'.

The phrase ښه ایسی is used to express liking. An English translation fairly close to the literal Pashto expression is 'seem good to ...' The sentences in the dialogue are as follows:

'What do you like?'/'What seems good to you?'	څه شی دې ښه ایسی؟
'What do you like?'/'What seems good to you?'	ستا څه شی ښه ایسی؟
'I like kebab and aushak...'/'Aushak and kebab seem good to me.'	زما کباب او آشك ښه ایسی.

The [xə] ښه in ښه ایسی agrees with the subject of the sentence, i.e. whatever it is that is liked or seems good. The following sentence, with a feminine subject, shows the agreement:

'Patang likes coffee.' د پتنگ کافی ښه ایسی.

To say someone doesn't like something, insert the negative نه before the verb, e.g.

'Aman doesn't like coffee.' د امان کافی ښه نه ایسی.

'I don't like coffee.' کافی مې ښه نه ایسی.

The word را is an adverb meaning 'here' in reference to the speaker. It is the را in the verb راځ- 'come'. Theresa's statement زه به آشك را وغوارم, translates literally as "I will ask [them to bring] aushak here,' and idiomatically as 'I will order aushak.'

-درېږ has several meanings, among them 'stand', 'stand up', 'stop', and 'wait'. غوار, also has several meanings: 'want' غوار, which you learned in Unit 4, as well as 'ask for', 'order' (as in a restaurant), and 'invite', as you will see in the reading for this unit.

Preview to Section 2: The Perfective Form of Simple Verbs

You will recall from Unit 3 that the Pashto verb system involves tense (present and past) and aspect (imperfective and perfective*). All expressions using verbs will use one or the other of the combinations of tense and aspect:

Present Imperfective	Past Imperfective
Present Perfective	Past Perfective

The verb expressions you have been using up to now have been in the present imperfective tense. In this section and the next, you will start learning how to say commands and statements about the future, both of which utilize the present perfective forms of verbs.

As is mentioned in Note 2 under the examples, verbs in the perfective aspect usually refer to actions that have a starting and ending point. (The term 'perfective' is an old traditional grammar term, and refers to verbs reflecting completed action: cf. the English present perfect, past perfect and future perfect tenses.) While this semantic definition of the perfective aspect is useful to the native Pashto speaker, it is probably easier for the Pashto language learner to think of aspect in terms of form only - i.e. to remember that commands and future statements are formed with the present perfective, that the present tense is formed with the present imperfective, and so on.

There is another feature of the verb system that must be dealt with. Pashto verbs can be grouped into four categories depending on the way the imperfective aspect is formed:

Simple verbs	Complex verbs
Derivative verbs	Doubly irregular verbs

In this unit, you are learning how to use the present perfective forms of simple verbs. In Unit 8, you will learn how to use the present perfective forms of derivative verbs, and in Unit 9 you will learn how to use the present perfective forms of complex and doubly irregular verbs. Then, in Units 12 - 14, you will learn how to use the past imperfective and past perfective forms of all these types of verbs.

We have been using the present imperfective forms of verbs (with a dash instead of one of the personal endings) as their citation forms, e.g. -ځی, -درېږ, etc., because it was this form of the verb that was taught first. We will continue to do so, but keep in mind that in traditional Pashto grammar, the past imperfective form of the verb is used as the citation form.

Simple verbs you know are listed in Note 4 under the examples on page 82 of the Textbook.

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* Definitions and explanations of asterisked items are given in the Glossary of Technical Terms at the end of the Workbook.

Preview to Section 3: Commands

As we mentioned earlier, the various forms of the verb are used in the formation of different verb constructions. The present/perfective base of the verb is used in the formation of ordinary commands and statements about the future.

Note the careful use of the term 'ordinary' in describing these commands. There are commands formed with the present imperfective base of the verb, the one used for the simple present tense. These commands are not ordinary: they either carry the meaning "Continue to do x", or they are more intense than the parallel command with the perfective. So [darégа] دریږه, the command with the present imperfective base, means either "Continue to stop', which doesn't fit very many situations in the real world, or something like "Stop, dammit!" The "continue to ..." meaning reflects the semantic base of the perfective/imperfective distinction, but the intensifying effect doesn't fit into the distinction at all.

Ordinarily, the singular/plural distinction among commands is a number distinction only. Unlike many other Indo-European languages, Pashto does not ordinarily use the plural command in singular situations to be polite. In educated circles, however - especially among those who know other languages - you will frequently hear the plural command form used in singular contexts to be polite or to show deference.

There is no way to tell from the present imperfective form of the verb whether it is simple, derivative or complex. If you are out in the field learning new Pashto vocabulary, the most reliable way to discover the kind of verb you are working with is to ask how you use the verb in a command to someone. If the command turns up with a و in front, you know your new verb is a simple one.

You have seen the present perfective form of -اخل before, in the sentence

پلار مي غواړی چه یو بل باغ هم واخلی.

Another use of the present perfective form of verbs is in clauses introduced with چه.

Preview to Section 4: Future Expressions

This section presents another use of the present perfective form of the verb: in future expressions with the particle به. Again, note the careful use of the term 'ordinary": به used with the present imperfective form of a verb results in a phrase parallel to English future continuous, for example

'Asad will be standing.' اسد به دریږی.

The particle به behaves like the weak posessive pronouns, in that it must come after the first stressed element in the sentence. Note that when there's به as well as a weak pronoun in a sentence, به comes first. Pay careful attention to the examples with اخل- in which the negative particle comes between the [wā] وا , which looks to be part perfective marker and part the first syllable of the verb, and the [khli] خلی which is the rest of the verb.

Preview to Section 4: Reading

In this reading, Aman is talking about preparations for a party that he and Laylā are going to give. Aman and Layla live in the northern Virginia area adjacent to Washington, D.C. Not very far away is Virginia farmland, from which whole lambs and fresh produce can be bought directly from farmers.

Word study. There are two more examples of [tse] چه in the reading, both of them parallel to the sentence about wanting to buy an orchard. Note that in all three sentences, the verb after the [tse] چه is in the present/ perfective form.

سبا نه بل سبا به اسد ولېږو چه د ورجینیا په کوم فارم کي یو ښه لوی پسه واخلی.

'Day after tomorrow we'll send Asad to buy a good-sized lamb at a farm in Virginia.'

داود ته به تهلیفون وکړو چه بیر په واشنگتن کي واخلی‌او سبا ماښام یي راولېږی.

'We'll call David to buy beer in Washington and bring it here tomorrow night.'

The phrase تهلیفون کو- 'make a phone call' is transitive, but the object of the verb is not the object of the phone call! The object of the verb is تهلیفون the object of the call is in a prepositional phrase with ته, for example

Literal: 'I'm making a telephone [call] to Asad.' اسد ته تهلیفون کو م.

Idiomatic: 'I'm calling Asad.'

In Pashto, سلاته refers to a salad made of raw vegetables only, like the dinner salad one eats along with the entree. Dishes like American tuna or chicken salads would be called something besides a 'salata'.

سبا نه بل سبا, which translates literally as 'not tomorrow, the other tomorrow', simply means the day after tomorrow, as does just بل سبا.

[khpála] خپله, ..self', can occur with any of the pronouns or any noun, for example

'Do you yourself give Pashto lessons?' ته خپله پښتو درس ورکوې؟

'Patang himself does operations.' پتنګ خپله عملیات کوی.

Don't confuse this intensive خپله with the reflexive خپله which is the feminine form of the adjective, as in the sentence in the reading, لیلا به خپله ملګرې زرینه هم راوغواری. in which Laylā is inviting her friend Zarina to the party. As in English, the intensive خپله goes right after the noun or pronoun; the reflexive خپله goes before the noun it modifies.

سودا translates most exactly as 'goods', i.e. anything you can buy at a market. 'Goods' is a much more formal term in English than سودا is in Pashto, however. If Aman were speaking English in this reading, he would probably say 'stuff'. By the same token, 'abundant' is more formal than the Pashto پرېمانه. پرېمانه کباب translates best as 'a lot of kabab'.

سودا , بادام, پسته, and بیر are mass nouns. سودا , بادام, and پسته never occur with plural verbs; بیر does not occur with singular verbs.

Preview to Section 5: Diversions

The measurements for this recipe for Qabili Palaw are taken from Tess Williams' *The Complete Middle East Cookbook,* published by McGraw-Hill in 1979, along with a preliminary cooking of the rice that works with the long grain rice available in the U.S. The cooking process was dictated by a Pashtana cook, who cautions that there are as many variations in Qabili Palaw are there are villages in Afghanistan. She points out that her recipe includes more almonds than usual because she likes almonds.

The rice in a well-prepared Afghan dish is light and fluffy. The dishtowel placed across the top of the pot during the last bit of cooking is there to absorb the steam, which otherwise would make the rice sticky.

Char Masala translates as 'four spices', and can refer to any combination of spices. Here is the recipe from *The Complete Middle East Cookbook.* , which for unspecified reasons includes five spices. Our Pashtana cook would eliminate the nutmeg.

Traditional Afghan cooks do not, of course, have blenders; if you want to grind the spices the traditional way you can use a mortar and pestle.

5 cardamom pods
1/2 teaspoon whole cloves
2 pieces cinnamon bark, each about 3 in. long
2 tablespoons cumin seeds
1 teaspoon black cumin seeds
1/2 nutmeg, grated

1. Combine all spices except nutmeg in a small pan and roast over medium heat, stirring occasionally, until spices smell fragrant. Remove to a plate and cool.
2. Remove pods from cardamoms and discard. Place roasted spices with cardamom seeds in jar of blender and blend to a fine powder.
3. Grate nutmeg and add to ground spices. Store in a sealed jar.

Exercises

Exercise T1. Listen to the following utterances, and mark whether they are sentences or questions.

1. Sentence Question
2. Sentence Question
3. Sentence Question
4. Sentence Question
5. Sentence Question
6. Sentence Question
7. Sentence Question
8. Sentence Question
9. Sentence Question
10. Sentence Question

Exercise T2. Listen to the following descriptions, then write what each person is going to eat or drink.

١. څوك ؟ څه شی ؟

__________ ______________________

__________ ______________________

__________ ______________________

٢. څوك ؟ څه شی ؟

__________ ______________________

__________ ______________________

__________ ______________________

٢. څوك ؟ څه شی ؟

__________ ______________________

__________ ______________________

__________ ______________________

Exercise T3. Listen to the following sentences, then write what day and what time the speaker mentions.

	په كومې ورځې؟	څه وخت؟
۱.	____________	__________________
۲.	____________	__________________
۳.	____________	__________________
٤.	____________	__________________
٥.	____________	__________________
٦.	____________	__________________
۷.	____________	__________________
۸.	____________	__________________
۹.	____________	__________________
۱۰.	____________	__________________

Exercise T4. Listen to each of the following commands, then mark whether the command is addressed to one person or more than one.

1. to one person to more than one
2. to one person to more than one
3. to one person to more than one
4. to one person to more than one
5. to one person to more than one
6. to one person to more than one
7. to one person to more than one
8. to one person to more than one
9. to one person to more than one
10. to one person to more than one

Exercise 5. Write out the commands in Practice Exercise 4, on page 84 of the Textbook.

1. ______________________
2. ______________________
3. ______________________
4. ______________________
5. ______________________
6. ______________________
7. ______________________
8. ______________________
9. ______________________
10. ______________________

Exercise 6. The verb [gərdzeg-] -گرذزېږ is a simple verb. Fill out the paradigms below.

Present imperfective:

1 sg: ____________ *1 pl:* ____________

2 sg: ____________ *2 pl:* ____________

3 sg: ____________ *3 pl:* ____________

Present perfective:

1 sg: ____________ *1 pl:* ____________

2 sg: ____________ *2 pl:* ____________

3 sg: ____________ *3 pl:* ____________

Exercise 7. The Pashto names of some of the dishes served at the Kabul Caravan are listed below. Below them the menu descriptions of the dishes are given, with the name of the dish in the transcription used by the restaurant. Find the Pashto equivalent of the transcribed name for each dish, and write it on the line next to the Persian name.

بانجان چلو
گوش فیل
آشك
بغلاوه
سبزی پلو
آش

کباب
ماشاوه
فرني
شامی کباب
سبزی
کدوچلو

سلاته
منتو
قابلی پلو
زمردچلو
کدوپلو

Aush ______________________
Noodle and vegetable soup with yogurt, mint, spices, and ground beef

Mashauwa ______________________
Combination soup of vegetables with spices and ground beef

Quabile Palow ______________________
Delicately seasoned pieces of lamb under a mound of saffron rice, topped with carrot strips, pistachios, almonds and raisins

Zamarud Chalow ______________________
Spinach with lamb and spices, served with rice which is cooked with spinach water

Shamy Kabab ______________________
Ground beef, chickpeas, and spices broiled with vegetables on a skewer and served with rice

Kabab ______________________
Chunks of lamb or beef, marinated in spices, broiled with vegetables on a skewer, and served with rice

Kadu Chalow ______________________
Sauteed pumpkin cooked with lamb and tomato and onions, served with green rice which is cooked in spinach water

Banjan Chalow ______________________
Eggplant cooked with lamb, tomatoes, onions, and spices, served with green rice which is cooked in spinach water

Aushak ______________________

Portion of scallion-filled dumplings with meat sauce and yogurt, sprinkled with mint

Manto ______________________

Ground beef with onions, filled dumplings with yogurt and sprinkled with coriander

Sabzi ______________________

Spinach with sauce, spices and garlic

Salata ______________________

Salad of cucumber, lettuce and tomato in house dressing

Sabzi Palow ______________________

Spinach with sauce, spices and garlic served with rice, salad and bread

Kadu Palow ______________________

Sauteed pumpkin with yogurt and brown rice, served with bread and salad

Baughlauwa ______________________

Paper thin layers of syrup-soaked pastry with walnuts

Firnee ______________________

Afghan pudding with almonds and pistachios

Gosh-E-Feel ______________________

Thin pastry, the shape of an elephant's ear

Exercise 8. Read the following passage for information and enjoyment.

د کابل په ښار کې د کباب دوکانونه ډېر زيات دي. کباب ډ افغانانو ډېر ښه ايسي. ډېر خلك د غرمې ډوډۍ د کباب په دوکانونو کې خوري. کباب له ډوډۍ سره يوځای خرڅېږي. کباب ډېر ډولونه لري، خو خلك اکثره تکه کباب او قيمه کباب خوري.

Nouns

city *M2* [xār] ښار

shop *M2* [dukā̃n] دوکان

bread *F2* [ḍoḍáy] ډوډۍ

kind *M2* [ḍáwal] ډول

Adverb

together [yáwdzāy] يوځای

Verb

is sold [khartségi] خرڅېږي

Afghan dishes

Small pieces of meat grilled on skewers, i.e. shish kebab. *n, M2.* [tiká kabāb] تکه کباب

Shish kebab with ground meat. *n, M2* [qemá kabā̃b] قيمه کباب

Answers

Exercise T1.

١. (Sentence) هر څوك به مېلمستيا ته ور وغواړي.
٢. (Question) داود به بير واخلی؟
٣. (Question) ليلا او زرينه به په بازار كې سودا واخلی؟
٤. (Question) اسد به پسه چېرته واخلی؟
٥. (Sentence) بير به وڅكی.
٦. (Sentence) هر څوك به په مېلمستيا كې افغانی جامې واغوندی.
٧. (Sentence) رابيا به په مېلمستيا كې اتڼ وكړی.
٨. (Sentence) ليلا او زرينه به قابلی پلو پوخ كړی.
٩. (Question) داود ته به تېليفون وكړو؟
١٠. (Sentence) لندۍ ووايم.

Exercise T2.

١.

څوك ؟	څه شي؟
داود	قابلی پلو
جون	سلا ته
زه	كباب

٢.

څوك ؟	څه شي؟
داود	بير
تريسا	كافی
جون	كافی

٣.

څوك ؟	څه شي؟
تريسا	زمرد چلو
اسد	آشك
پتنگ	قابلی پلو

۱. په افغانی رستوران کې ناست یو. ډوډۍ به راوغواړو. داود به
قابلی پلو را وغواړی. د جون د پسه ښه غوښه نه ایسی. قابلی پلو
به ونه خوری. سلاته راوغواړی. زه به کباب را وغواړم.

۲. په کافتریا کې ناست دی. داود به بیر وڅکی. تریسا او جون به
بیر ونه څکی. کافی به وڅکی.

۳. تریسا، اسد او پټنګ په کابل کاروان کې دی. تریسا به زمرد
چلو راوغواړی. اسد به آشك راوغواړی. پټنګ به قابلی پلو راوغواړی.

Exercise T3.

۱.	شنبه	ماښام	٦.	پنجشنبه	مازدیگر
۲.	سبا	ماسپښین	۷.	جمعه	؟
۳.	چارشنبه	سهار	۸.	شنبه	ماښام
٤.	نن	ماسپښین	۹.	دوشنبه	ماښام
٥.	شنبه	ماښام	۱۰.	یکشنبه	څابت مهال

۱. اسد به د سې شنبې په ماښام پسه واخلی.
۲. سبا ماسپښین به واوره و اوریږی.
۳. د چارشنبه په سهار به مې کورنۍ موټر واخلی.
٤. نن ماسپښین به خپل ملگری وگورم.
٥. پټنګ به د شنبه په ماښام د امان او لیلا په کور کې ډوډۍ وخوری.
٦. د پنجشنبه په مازدیگر به داود له خپلې ملگرې سره بیر وڅکی.
۷. د جمعې په ورځ به لیلا او زرینه پخلی وکړی.
۸. هر څوك به د شنبه په ماښام د لیلا او امان په مېلمستیا کې
پرېمانه ډوډۍ وخوری.
۹. د دوشنبې په ماښام به مې ملگرې وگورم.
۱۰. د یکشنبې په ورځ څابت مهال به خپل خوریی راولیږی.

Exercise T4.

1. to one person
2. to more than one
3. to more than one
4. to one person
5. to one person
6. to one person
7. to more than one
8. to more than one
9. to more than one
10. to more than one

١. راځه چه دمه وکړو.
٢. بیر مې کورته ولېږئ.
٣. نن رخصتی ده. درس مه لولئ.
٤. راځه چه بیر وڅکو.
٥. سبا امتحان لرې. درس ولوله.
٦. داود او جون مېلمستیا ته راولېږه.
٧. د امتحان په باره کې مه غږېږئ.
٨. مه درېږئ.
٩. اتڼ را وښیئ .
١٠. پرېمانه قابلی پلو پوخ کړئ.

Exercise 5.

١. سندره ووایه
٢. آشك راوغواړه.
٣. درس ولوله.
٤. پرستاره وگوره.
٥. ملگرې دې وغواړه.
٦. په لیلیه کې مه اوسېږه.
٧. افغانی جامې مه اغونده.
٨. د امتحان په باره کې مه غږېږه.
٩. اوبه مه څکه.
١٠. مرچ مه خوره.

Exercise 6.

Present imperfective:

1 sg: گرځېږم   *1 pl:* گرځېږو
2 sg: گرځېږې   *2 pl:* گرځېږئ
3 sg: گرځېږی   *3 pl:* گرځېږی

Present perfective:

1 sg: وگرځېږم   *1 pl:* وگرځېږو
2 sg: وگرځېږې   *2 pl:* وگرځېږئ
3 sg: وگرځېږی   *3 pl:* وگرځېږی

Exercise 7.

Aush	آش
Mashauwa	ماشاوه
Quabile Palow	قابلی پلو
Zamarud Chalow	زمردچلو
Shamy Kabab	شامی کباب
Kabab	کباب
Kadu Chalow	کدوچلو
Banjan Chalow	بانجان چلو
Aushak	آشك
Manto	منتو
Sabzi	سبزی
Salata	سلاته
Sabzi Palow	سبزی پلو
Kadu Palow	کدوپلو
Baughlauwa	بغلاوه
Firnee	فرنی
Gosh-E-Feel	گوش فیل

Unit 8: په پله ټهر شه.

Unit Preview

The topic for this unit is giving and understanding directions. You will learn the vocabulary for direction-giving, and the ordinal numbers. You will learn about derivative verbs, and how to use them in commands and future expressions. As a diversion, you will learn a proverb about asking directions.

Preview to Section 1: Dialogue

In this dialogue, Aman is inviting Patang to the party he and Layla were planning in last unit's reading. Patang asks for directions to Aman and Layla's house in Virginia.

Cultural Notes. Aman's interjected درست؟ is one of the ways a Pashto speaker "punctuates" a long list of instructions. He could also have asked [xa?] ښه؟ with the same effect. Parallels in English are "Okay?" or "Right?" Patang's interjected ښه is how a Pashto speaker indicates that he is following the content. Parallels in English are "Yeah.." or "Uh-huh.." or nods at appropriate places.

Word Study. کره is the same as کورته or په کور کې. کره is used when the possessor(s) of the house are clearly mentioned, as in the phrase in Aman's question, کره

زمونږ. لیلی کور ته ښی. لیلی د احمد کره ښی.

The Pashto word for 'mile' has a form with a final [a] ـه the three times it occurs in the conversation between Amān and Patang. The ـه is the ending required on masculine nouns ending in consonants when they are modified by numbers. (څو is considered a number.) Note the phrases in the dialogue:

نږدې دوه میله نور... لاړ شه.
...ټوله لار به څو میله وی؟
پنځلس میله به وی.

The term مارکټ, as it is used in Pashto, is not parallel to our 'market': it refers to a group of shops, i.e. American shopping centers or malls.

لار in the context of Patang's question means 'way'; it also means 'road'. In rural Pashtun country, a لار refers to any road or path. لار is one of those F1 nouns like ورخ which drop the final ه in the direct singular.

The [a] ه that gets added on to the noun in the preposition تر...ه پوري doesn't get added on when the noun ends in a vowel.

Note that the verb تېرېږ- is used with the preposition ل... نه . Instead of passing by something you pass from it in Pashto.

You have seen the word یاره before, when Patang was complaining about the weather. In this context, Aman is using it to mark time while he figures out how far it is from the bridge to his house. By lengthening the final [a] ([yāraaaaaaaa]), speakers can mark as much time as they need, the same way that English speakers can lengthen the l in well or the vowel in oh to achieve the same effect.

Two new possessive strong pronouns are used in the dialogue: زمونږ and ستاسی. They are pronounced either [di mung] /[zmung] or [di tāse] / [stāse] depending on the dialect. So far, you have learned the following strong pronouns:

Subject forms		Possessive forms	
1 sg	زه	*1 pl*	زمونږ
2 sg	ته	*2 pl*	ستاسی

Preview to Section 2: Ordinals

Ordinals. Of all the numbers, only certain ones between 1 and 10 end in vowels; all the rest end in consonants, and so are parallel to [tsaloram] څلورم. If you look closely, you'll see that if you think of the ordinal suffix as being basically [əm], the ordinals behave like Class 1 adjectives except for the masculine direct singular.

There is no way to combine the numerals and the ordinal suffix in writing in Pashto. You have to spell out the whole word. In other words, there is no way to write the ordinals parallel to 1st, 2nd, 3rd, 13th, etc., in English.

In writing, you will sometimes see the word [lumṛáy] لومړی instead of اول for 'first'. لومړی is a Class 2 adjective, like ستړی.

In use, the ordinals are exactly parallel to English ordinals.

Preview to Section 3: Derivative Verbs*

This section introduces the derivative verbs, the second category of verbs determined by the shape of their perfective forms. You learned the first category - the simple verbs - in the last unit.

All languages have grammatical mechanisms for making nouns into verbs, verbs into adjectives, and so on. Pashto derivative verbs are nouns, adjectives or adverbs which have been converted into verbs via a mechanism which involves auxiliaries* similar to the full verbs -کو 'do, make', and -کېږ 'become'. This mechanism is also used on borrowed words from other languages, for example [sortaw-́] -سورتاو 'sort [cotton]' from English. Because this mechanism is an active one in the language - almost any noun, adjective or adverb can be made into a verb - the vast, vast majority of verbs in Pashto are derivative verbs, all of which are formed like one or the other of the four model verbs.

Form. The formation of derivative verbs is laid out on page 97 of the Textbook. Remember that the derivative verbs with adjectives as their first components must agree with the object or subject in gender and number. In the Glossary, the masculine and feminine forms are listed for all such verbs. If there are no forms listed, the component in question is a noun, an adverb, or a class 4 adjective.

Two cautions: first, don't assume that any present-tense verb ending in -و or -ېږ is a derivative verb. There are many simple verbs ending in -و or -ېږ, among them some you have already learned (-غړېږ, -درېږ ، -اورېږ, -اوسېږ ، and -لګېږ) In the chart below, you can see the similarities in the imperfective forms, and the dissimilarities in the perfective forms.

	Simple verb	*Derivative verb*
Imperfective:	[ghagég-] - غړېږ	[tāwég-] - تاوېږ
Perfective:	[wә́ ghageg-]- وغړېږ	[tā́w s-]-تاو شـ

The second caution: don't confuse derivative verbs with -کو and -کېږ with the full verbs -کو 'do' and -کېږ 'become'. Just as in English the verb 'do' does double duty as a full verb ("I'm doing the dishes") and as an auxiliary ("Do you often wash dishes?"), Pashto -کو and -کېږ also do double duty. You have seen the full verb -کو in the phrase

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* Definitions and explanations of asterisked items are given in the Glossary of Technical Terms at the end of the Workbook.

-کارکو. Below, it is contrasted with the derivative verb -معاينه کو :

	Full verb	*Derivative verb*
Imperfective:	[(kăr) kaw-́] -کارکو	[māyená kaw-́]- معاينه کو
Perfective:	[(kăr) wák-] -کاروکړ	[māyená k-́] -معاينه کړ

	Full verb	*Derivative verb*
Imperfective:	[bārān kég-] -باران کېږ	[nizde kég-] -نژدې کېږ
Perfective:	[bārān wá s-] -باران وشـ	[nizdé s-] -نژدې شـ

A last word on the form of perfective derivative verbs: don't be terribly surprised to run across something like [tám kaw-] -تم کو or [tám keg-] -تم کېږ instead of [tamaw-́] -تمو or [taméq-]-تمېږ. Sometimes that [k] doesn't drop.

Preview to Section 4: Using Derivative Verbs

In this section, you are shown how to form commands and future expressions with derivative verbs. These constructions use the present perfective form in the same places as do the simple verbs: in the positive commands and in all the future expressions with به.

Preview to Section 5: Reading

In this reading, you are told about a journey Asad's father is planning to make to a number of villages and kalās in Logar.

Cultural notes. The villages named on the map (along with the Logar River and Alim Bridge) actually exist in Logar, but the placement and scale are not accurate. The wavy parallel lines represent fields; the solid black lines roads of greater and lesser size.

Asad's father would make a trip like this for any of several reasons: to conduct business, to see friends, to attend a wedding, or to intercede in a conflict between members of his (extended) family or possibly between his friends. A man of his stature would not travel alone; he would be accompanied perhaps by sons, cousins or nephews, or servant/bodyguards. It can be assumed, since Asad's father is sticking to the road, that he is travelling by car, truck or bus. If he were walking, he would take shortcuts across the fields.

The squares on the map represent kalās, or compounds. A کلا is a walled space - it can cover as much as an acre or two, or as little as a half a block - owned by a single man, with houses for his family and retainers to live in and an area for animals as well. Some kalās are in villages, and some are in themselves villages. kalā-like compounds exist throughout the Middle East, some of them modernized to include air conditioning, swimming pools, tennis courts and of course garages!

Word Study. تربور refers to a distant male cousin on one's father's side. [tərbrá] تربوره (*F1*) is the feminine counterpart. The word can also - curiously enough - mean 'rival'.

تمېږ- is to make a stop while you are on a journey, like a bus makes a stop at intermediate points between its start and its destination.

The title خان goes with a Pashtun's first name, not the name he chooses. Older Pashtun khāns, as Jabar Khān and Baram Khān seem to be, probably have only first names anyway.

Many village names are ordinary Pashto words, and as such carry whatever grammatical trappings the words do. A case in point is the village name بابوس . [bus] بوس is the Pashto word for hay, and it is inherently plural. بابوس presumably doesn't have anything to do with hay, but its oblique form is always plural! By the same token, any village ending in خېل will be plural in its oblique form: خېل is the word for a branch of a tribe, and villages with خېل in their names are named after the tribal branch of its inhabitants or its founders.

Preview to Section 6: Diversions

The import of this proverb is that if you keep on asking directions, you can find your way to impossibly faraway places. Mecca is not within the reach of the ordinary Pashtun, but is considered a highly desirable place to go, as the destination of the Islamic pilgimage.

The word پوښتنه forms the basis for the derivative verb پوښتنه کو- , which means 'ask'. Other useful vocabulary in the proverb:

man	*n, M3*	[saṛáy]	سړی
inquiry	*n, F1*	[puxtə́na]	پوښتنه
Mecca	*n, F1*	[máka]	مکه

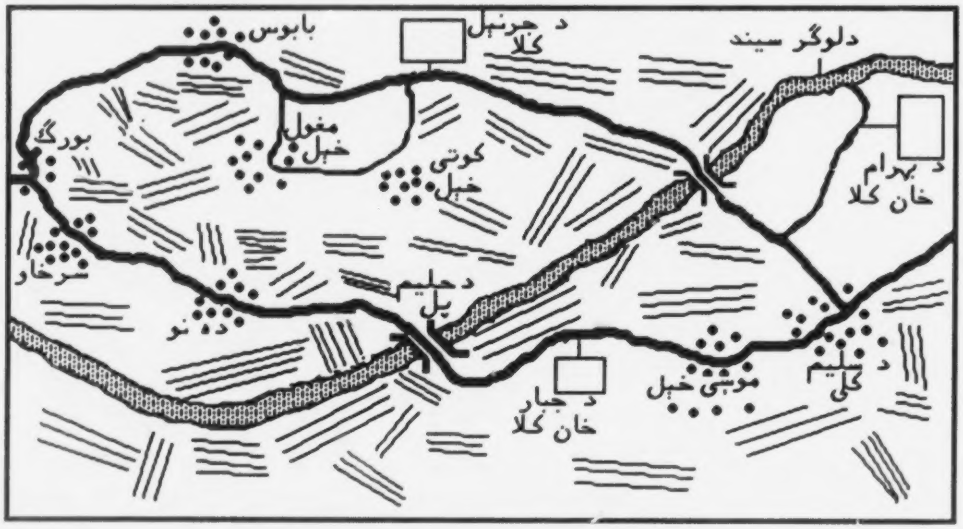
Exercises

Exercise T1. Write the number you hear in each sentence.

a. ________ b. ________ c. ________ d. ________ e. ________

f. ________ g. ________ h. ________ i. ________ j. ________

Exercise T2. Using the map, follow each set of directions. Then answer the question at the end of each set.



۱. ______________________

۲. ______________________

۳. ______________________

٤. ______________________

٥. ______________________

Exercise 3. Below are listed the perfective forms of some derivative verbs, formed from adjectives you have learned. Write their imperfective forms and probable English meanings in the spaces provided.

English translation:	Imperfective form:	Perfective form:
		بلدکړ-
		بلد شـ-
		جوړکړ-
		جوړ شـ-
		ستړی شه-
		مست شـ-
		ناوخته کړ-
		لوند شـ-
		سوړ شـ-
		معروف کړ-

Exercise 4. Answer the following questions about Asad's father's trip.

١. د اسد پلار به د لوګر له سیند نه تېر شی؟

٢. د اسد پلار به په بابوسو کې څوك وګوری؟

٢. د اسد پلار به مغل خېلو ته لاړ شی؟

٤. د اسدپلار چېرې اوسیږی؟

٥. د اسد پلار به د یکشنبه په ورځ په ده نو کې څه وکړی؟

٦. د اسد پلار به له څو کلو نه تېر شې؟

۷. په اوله ورځ به د اسد پلار په کوم پله تهر شی؟

____

____

۸. د اسد پلار به څو ورځې سفر وکړی؟

____

____

Exercise 5. The sentences below are taken from the dialogue and reading. Fill out the requested grammatical information.

Example:

د اسد پلار به سبا نه بل سبا له سرخاو نه روان شی.

Derivative verb	1st component	M/F? Sg./Pl?	Agrees with:	Which is:
روان شی	روان	masc. sg.	د اسد پلار	subj.

1. غرمه به په ده نو کې تهره کړی.

Derivative verb	1st component	M/F? Sg./Pl?	Agrees with:	Which is:
________	________	________	________	________

2. شپه به د جبارخان په کلا کې تهره کړی.

Derivative verb	1st component	M/F? Sg./Pl?	Agrees with:	Which is:
________	________	________	________	________

3. سهار وخته به د بهرام خان کلا ته روان شی.

Derivative verb	1st component	M/F? Sg./Pl?	Agrees with:	Which is:

4. هلته به دوه شپې تېرې کړی.

Derivative verb	1st component	M/F? Sg./Pl?	Agrees with:	Which is:

5. شپه به له خپل تربره سره په بابوسو کې تېره کړی.

Derivative verb	1st component	M/F? Sg./Pl?	Agrees with:	Which is:

Answers

Exercise T1.

a. ٢ اسد دوه اسونه لری.
b. ٤ لیلا په څلورم ټولگی کې ده.
c. ٦ هغه شپږم کور زما دی.
d. ٣ ملنگ درې خره واخستل.
e. ٥ په پنځمه څوکۍ مه کښېنه.
f. ٩ نهٔ ورځې په کابل کې تېروی.
g. ١٢ په سرویس کې دوولس ښځې سپرې دی.
h. ٢٠ امان شل ډالره راکړل.
i. ١٦ لیلا شپاړس کتابچې راوړې.
j. ٩ دا د پری نهم زوی دی.

Exercise T2.

۱. په موسی خېلو کې یم.
اوس د جبارخان په کلا کې یې. سرك ته لاړ شه. ښى لاس ته تاو شه.
مخامخ لاړ شه، څو کلی ته ورسېږې. او س چېرې یی؟

۲. له پله سره یم.
د جرنېل په کلا کې یی. سرك ته لاړ شه. په سرك چپ لاس ته تاو شه.
مخامخ لاړ شه، څو د سیند پله ته ورسېږې. اوس چېرې یې؟

۳. په بورگ کې یم.
په سرخاو کې یې . سرك ته لاړ شه. په سرك چپ لاس ته تاو شه.
مخامخ لاړ شه، څو بورگ ته ورسېږې. اوس چېرې یې؟

٤. په بورگ کې یم.
په مغل خېلو کې یې . سرك ته لاړ شه. مخامخ لاړ شه، څلوی سرك ته
هلته چپ لاس ته تاو شه. مخامخ لاړ شه څو بابوسوته ورسېږی.
له بابوسو نه تېر شه. مخامخ لاړ شه څو بورگ ته ورسېږې.
اوس چېرې یې؟

٥. په سرخاو کې یم.
د جبارخان په کلا کې یې. سرك ته لاړ شه. په سرك چپ لاس ته تاو
شه. مخامخ لاړ شه، څو ده نو ته ورسېږې. له ده نو نه تېر شه. مخامخ
لاړ شه، څو سرخاو ته ورسېږې. اوس چېرې یې؟

Exercise 3.

English translation	Imperfective form:	Perfective form:
'make (s.o.) familiar'	بلدو-	بلدکړ-
'become familiar'	بلدېږ-	بلد شـ-
'make (s.o.) healthy, cure'	جوړو-	جوړکړ-
'become healthy, get well'	جوړېږ-	جوړ شـ-
'get tired, tire'	ستړی‌کېږ-	ستړی شـ-

مست شـ-	مستېږ-	'get lively, liven up'
ناوخته کړ-	ناوخته کو-	'make (s.o.) late'
لوند شـ-	لندېږ-	'get wet'
سوړ شـ-	سړېږ-	'get cold'
معروف-	معروفو-	'make (s.o.) famous'

Exercise 4.

١. هو! د لوګر له سیند نه به تېر شی.
٢. د اسد پلار به په بابوسو کې خپل تربور وګوری.
٣. نه. مغل خېلو ته به لاړ نه شی.
٤. په سرخاو کې اوسېږی.
٥. د غرمې ډوډۍ به وخوری.
٦. له څلورو کلو نه به تېر شی: ده نو، موسی خېل، د سلیمان کلی،
او بابوس .
٧. د حلیم په پله به تېر شی.
٨. پنځه ورځې به سفر وکړی.

Exercise 5.

	Derivative verb	Verb root	M/F? Sg./Pl?	Agrees with:	Which is:
1.	تېره کړی	تېر	fem sg	غرمه	obj.
2.	تېره کړی	تېر	fem. sg.	شپه	obj.
3.	روان شی	روان	masc. sg.	(بهرام خان)	subj.
4.	تېرې کړی	تېر	fem. pl.	شپې	obj.
5.	تېرې کړی	تېر	fem. sg.	شپه	obj.

Unit 9: دالته کښينه.

Unit Overview

The topic of this unit is hospitality. You will learn, via the dialogue, the kind of small talk a host engages in with a guest who has come to his house. In the reading, you will learn about differences between Pashtun and American hospitality, and about the difference between treatment given an honored guest and a traveler in Pashtun society. You will learn about the third category of Pashto verbs - the doubly irregular verbs.

Preview to Section 1: Dialogue

In this dialogue, Patang has just arrived at Amān's house for the party, and he and Amān are engaging in small talk. Patang and Amān don't know each other very well - this is the first time Patang has been at Amān's house - and so the small talk is somewhat more formal than it would be, for example, between Amān and his brother-in-law Asad.

Cultural notes: په خير راغلي and په خير اوسي are formulaic phrases used when someone arrives at someone else's house. [árkəla rāse] هر کله راشي and [árkəla wose] هر کله اوسي are other formulas also used in this situation. The اوسي s in these phrases are a form of اوسېږ-.

Note that Amān asks after Patang's friends (in the phrase ملګری دي ښه دی.) and also after his family in Afghanistan (in the phrase په کور کي خيريت دی؟). Asking about one's family is part of the greeting ritual, and will be more detailed if the people know each other well. In traditional - and conservative modern! - circles, it is absolutely not appropriate for a male guest to ask directly about his host's wife; questions about the family are overtly about the house or the children.

Word study. All the nouns in the New Vocabulary list come from Arabic except for the words کوک and روس .

The difference between دلته and دالته is roughly the same as between 'here' and 'there' that you can point to. The difference between دالته and هلته is that دالته is usually used for something in sight, and هلته is usually used for something out of sight.

There are several Pashto words derived from the Arabic [kh-b-r] root meaning 'word' or 'news':

'word' *n, F1*	[khabára] خبره
'news, information' *n, M2*	[khabár] خبر
'aware' *adj, 1*	[khabár] خبر
'become informed, get news' *der. vb.*	[khabrég-] - خبرېږ
'inform, give news' *der. vb*	[khabraw-́] - خبرو

The derivative verbs are derived from the noun خبره; their perfective forms are - خبره شـ and - خبره کړ. Interestingly, the Pashto word for 'newspaper' is [akhbār] اخبار, which is the Arabic plural of [kh-b-r-].

Some (but not all!) English phrases with 'there is' or 'there are' are rendered in Pashto via the verb [sta] شته and its negative [násta] نشته, which mean literally 'exist' and 'not exist'. Patang's answer to Amān's question:

'There's really no important news.' څه مهمه خبره خو نشته.

translates literally as 'Any important news, then, doesn't exist.' شته and نشته are also used in telephone conversations, e.g.

Answerer: [bálei] بلی!

Caller: بلی. امان شته؟

Answerer: نه، نشته،

تر اوسه is a straightforward combination of the preposition [tar...a] تر...ه with [wos] اوس. It can also translate as 'so far'.

Preview to Section 2: Doubly Irregular Verbs

Doubly irregular verbs are the third (and last) category of verbs, with simple verbs being the first and derivative verbs the second. Just as in the previous two units you learned how to form the perfective of simple and derivative verbs, in this unit you will learn to form the perfective of doubly irregular verbs, and to use them in commands and statements about the future.

This category is called "doubly irregular" rather than just "irregular" because there are simple verbs whose roots change between the present and past forms - as you will see in Unit 12. These verbs are called "irregular". The stems of most of the verbs in the "doubly irregular" category are irregular in two ways: in the way their perfectives are formed, and in the way their past tenses are formed.

You will immediately notice from the list of doubly irregular verbs on page 106 of the Textbook that the particles را , در and ور are prominent among them, and that they appear to have a consistent meaning. These are close, if not identical, to the oblique forms of the weak pronouns (which will be presented in Units 12 and 13, and their meanings are parallel to those of the corresponding weak pronouns as well. [rā] را effectively means 'to the speaker' i.e., 'to me'; [dar] در effectively means 'to the hearer', i.e. 'to you'; and [war] ور effectively means 'to the object of the conversation', i.e. 'to him/her'.

You can see from the list how these particles combine with the verbs -وړ, 'carry' - کو, 'do' and -ځ, 'go'. The ور verbs are conjugated below.

Verb	Present	Command	Future
[warwṛ-́] -وروړ	[warwṛám] وروړم		[wárwṛəm] وروړم
	[warwṛé] وروړې	[wárwṛa] وروړه	[wárwṛe] وروړې
	[warwṛí] وروړی		[wárwṛi] وروړی
	[warwṛú] وروړو		[wárwru] وروړو
	[warwṛəy] وروړئ	[wárwṛəy] وروړئ	[wárwrəy] وروړئ
[warkaw-́] -ورکو	[warkawám] ورکوم		[wárkəm] ورکړم
	[warkawé] ورکوې	[wárka] ورکړه	[wárke] ورکړې
	[warkawí] ورکوی		[wárki] ورکړی
	[warkawú] ورکوو		[wárku] ورکړو
	[warkawə́y] ورکوئ	[wárkəy] ورکوئ	[wárkəy] ورکړئ
[wardz-́]-ورځ	[wardzə́m] ورځم		[wársəm] ورشم
	[wardzé] ورځې	[wárdza] ورځه	[wárse] ورشې
	[wardzí] ورځی		[wársi] ورشی
	[wardzú] ورځو		[wársu] ورشو
	[wardzəy] ورځئ	[wárdzəy] ورځئ	[wársəy] ورشئ

Preview to Section 3: Future Expressions

The most startling feature of the doubly irregular verbs is the position of the negative particle [na] نه in future expressions: between the prefix and root of those verbs whose perfective forms involve stress shift. The position seems reasonable with two-syllabled verbs like [wardz´] and [rakaw´], in which you can clearly see the prefix and the root. It seems odd, however, with one-syllable verbs like [ken´] - کښېنه, in which whatever prefix/root combination there ever was has caved in on itself and left a one-syllable verb.

In the Glossary, the verbs that involve stress-shifting are marked with a + between the prefix and the root, to indicate both that the perfective is formed by shifting stress, and to show how the verb is separated when there's a negative particle.

Preview to Section 4: Reading

In this reading, hospitality in Pashtun society is first contrasted with hospitality in American society. Then, the hospitality shown a مېلمه, an honored guest, is contrasted with the hospitality shown a مسافر, a casual traveler. The writer of the passage comments that it is terribly difficult to generalize about a very complex aspect of Pashtun culture to begin with, and even more difficult when one tries to accommodate the changes in the culture brought about by the development of urban life, much less the changes brought about by the Soviet invasion and its aftermath. Nonetheless, the points made in the reading are valid, and the host/guest cultural values appear to be strong enough to survive transplantation to western countries.

As the reading comments, the major difference between American and Pashtun society with regard to guests is that in Pashtun society drop-in guests must be entertained. A guest who drops in around a meal-time must be offered that meal, and the guest in turn cannot refuse or he will insult the household.

In principle, the obligation to entertain drop-in guests would lead one to suppose that a household is perpetually prepared to feed dozens of people. In actuality - this information from Pashtanas responsible for cooking! - a household generally has a pretty good notion when someone is likely to stop by. The khān knows, for example, that a neighboring khān is coming sometime to discuss business, and so his household prepares accordingly. Conversely, a guest who drops in totally out of the blue is honor-bound, it would appear, not to notice if dinner is a little skimpy or if there has been a hasty trip to the kabob shop.

A مېلمه can be known to the host, or he can be a stranger. A traveler, for example, might appear at the gate of a kalā and will identify himself to someone there. Word of the stranger's arrival and identity will be carried to the khān, who decides whether the traveler is of sufficient status to be treated as a مېلمه. If so, the khān himself entertains the visitor and his companions, offers them food and drink, shelter for as long as they need, and stabling for their animals. As the reading points out, even known enemies of a host will be accorded مېلمه status (one assumes through gritted teeth) if their connections are solid enough.

Not all entertaining is of the drop-in variety, of course. The party that Amān and Layla are giving for their friends is typical of urban Pashtuns, and does not differ much from parallel American parties except that in some circumstances an invitation to someone automatically includes everyone in that person's household. (Amān very probably issued a personal invitation to Ghalzai Sahib alone, but both assumed that the invitation included Ghalzai Sahib's wife and children.) In traditional Pashtun society, weddings are occasions for widespread planned entertaining, as are other rites of passage.

As the reading points out, the entertaining of a مېلمه is different from the sheltering of a مسافر. The customs surrounding the entertainment of a guest would appear to be based on status and etiquette, whereas the custom of sheltering a traveler would appear to be based on fundamental moral obligations, made stronger in a harsh land where distances are great and there are no hotels.

Responsibility for مسافر s appears to be a communal one. One of the more prosperous inhabitants of a village might keep a guest room, and a مسافر who comes to the village will be directed there. He might alternatively be directed to the village mosque for shelter, and be brought food there. If there is a *kalā* in the neighborhood, he might be sent there, where the servants will be directed to feed him and find him a place to sleep.

There is a Mullah Nasruddin story on the subject of مسافر : A traveler appears at the Mullah's door, and announces that he is a guest sent from God. Mullah Nasruddin points to the village mosque, and says, 'You've come to the wrong house. God's house is over there.'

Word study. The perfective forms of the derivative verbs in the reading (masculine forms are listed first) are:

[pexeg-] - پېښېږ- ; [pex/pexa s-] - پېښ / پېښه شـ-
[barābaraw-] - برابرو-: [barābar/barābara k-] - برابر / برابره کړ-

The two phrases for 'be invited' are different verb constructions, neither of which you have studied yet.

Sentence study. This reading is close to "real" Pashto - i.e. Pashto that has not been edited for pedagogical purposes. It therefore contains sentences of more complexity than you have seen before, but you will probably notice that they translate fairly straightforwardly. Unlike the structure of words in the language, and apart from the relative position of object and verb, sentence structure in Pashto is not radically different from sentence structure in English.

The either/or construction, for example, is exactly the same in both languages. The conjunctions یا and او یا (the او part of او یا is frequently dropped) can be used to connect nouns, e.g.

'Bring either a beer or a Coke.'	یا بیر او یا کوک راکړه.

or verbs:

'He is either studying or drinking coffee.'	یا درس وایی او یا کافی څکی.

or sentences, as in the reading:

'Either the guest is invited or	مېلمه یا بلل کېږی او یا کوربه
the host is aware of his coming.'	د مېلمه په ورتګ خبر وی.

Another او یا ... یا construction in the reading is the following sentence:

'But among Pashtuns it is not	په پښتنو کې دا ضرور نه ده چه
necessary that a guest be invited	مېلمه وبلل شی او یا کوربه
or (that) the host know of his coming.'	د مېلمه په ورتګ خبر وی.

In both languages, there is a "place marker" (دا n Pashto, 'it' in English) for the subject of the main sentence; and a conjunction (چه in Pashto, 'that' in English) that introduces the clause.

There is the same use of a 'place holder' in the next sentence in the reading:

'Another things is this, that	بله خبره دا ده چه پښتانه مېلمه ته
Pashtuns prepare for guests as good	دومره ښه ډوډۍ برابروی چه
food as they themselves rarely eat.'	خپله یې ډېره کمه خوری.

You have seen another sentence along these lines, in Unit 4:

'Its meaning is this, that	معنا یې دا ده چه خور ورور ته
sisters resemble their brothers.'	ورته وی.

Grammatically, what is happening in these sentences is that a noun clause (a sentence which functions as a subject or an object in another sentence) is moved to the position after the verb of the main sentence and introduced with the conjunction چه. The place where it would go in the sentence if it were a simple noun is marked with the word دا. In the sentence about guests not necessarily being expected, the noun clause would be the subject of the main sentence; in the sentence about 'the other thing about Pashtuns' and the one about sisters and brothers, the noun clauses would be the objects. These constructions will be studied in more detail later. For now, however, keep in mind that دا might be a place holder for a clause.

The two sentences with دومره will be easier to understand if you remember that دومره conveys the meaning of 'up to that much', or 'as much ... ' The first دومره sentence is given above; the second is:

'But they do not show as much honor to him as that they show to guests.'

خو د هغه دومره قدر نه کوی
لکه د مېلمه چه کوی.

Preview to Section 4: Diversions

The first proverb given in this section suggests that uninvited guests have the same effect on a Pashtun household as they do on an American household. The second proverb suggests that they are about as welcome, as well. The third proverb uses the custom of sheltering a مسافر to comment on someone's arrogance.

Exercises

Exercise T1. Mark whether the following sentences are commands, statements about the future, or statements about the present.

1. Command Future Present
2. Command Future Present
3. Command Future Present
4. Command Future Present
5. Command Future Present
6. Command Future Present
7. Command Future Present
8. Command Future Present
9. Command Future Present
10. Command Future Present
11. Command Future Present
12. Command Future Present

Exercise T2. What time is mentioned in each of the following statements or questions?

١. ______________________

٢. ______________________

٣. ______________________

٤. ______________________

٥. ______________________

٦. ______________________

٧. ______________________

٨. ______________________

٩. ______________________

١٠. ______________________

١١. ______________________

١٢. ______________________

١٣. ______________________

١٤. ______________________

١٥. ______________________

Exercise T3. Mark whether the speaker is making a choice (یا... او یا) or talking about two things (هم ... او/هم).

۱. هم ... او/هم   یا... او یا
۲. هم ... او/هم   یا... او یا
۳. هم ... او/هم   یا... او یا
٤. هم ... او/هم   یا... او یا
٥. هم ... او/هم   یا... او یا
٦. هم ... او/هم   یا... او یا
٧. هم ... او/هم   یا... او یا
٨. هم ... او/هم   یا... او یا
٩. هم ... او/هم   یا... او یا
١٠. هم ... او/هم   یا... او یا
١١. هم ... او/هم   یا... او یا
١٢. هم ... او/هم   یا... او یا
١٣. هم ... او/هم   یا... او یا
١٤. هم ... او/هم   یا... او یا
١٥. هم ... او/هم   یا... او یا

Exercise T4. Write the dictated words.

١. ____________________
٢. ____________________
٣. ____________________
٤. ____________________
٥. ____________________
٦. ____________________
٧. ____________________
٨. ____________________
٩. ____________________
١٠. ____________________
١١. ____________________
١٢. ____________________
١٣. ____________________
١٤. ____________________
١٥. ____________________
١٦. ____________________
١٧. ____________________
١٨. ____________________
١٩. ____________________
٢٠. ____________________

Exercise 5. Mark the stress on the verbs in the following sentences or questions.

۱. اسد کښېنی. [keni]
۲. امان بل سبا وخته پاڅېږی. [pātsegi]
۳. کتاب راوړه. [rāwṛa]
٤. اسد به کالی راوړی. [rāwṛi]
٥. امان اسد ته موټر ورکوی. [warkawi]
٦. امان به رابیا ته کتاب ورکړی. [warki]
۷. لیلا نه راځی. [rādzi]
۸. اسد به څه وخت درشی؟ [darsi]
۹. امان دلته راځی. [rādzi]
۱۰. لیلا به غلځی صاحب سره کښېنی. [keni]

Exercise 6. Make the following commands negative.

۱. پتنگه پاڅېږه. ____________________
۲. ته دلته کښېنه. ____________________
۳. پتنگ ته کوك ورکړه. ____________________
٤. راځه! ____________________
٥. لږ کافی راکړه. ____________________
٦. بادام رابیا ته ورکړه. ____________________
۷. ټول پاڅېږئ. ____________________
۸. لږ پلو راکړه. ____________________
۹. تاسې دلته کښېنې. ____________________
۱۰. پسته اسد ته ورکړه. ____________________

Answers

Exercise T1.

1. Command. کتاب راکړه.
2. Present. پتنګ سبا ته خبرېږي.
3. Future. په اسد به ډېر مېلمانه پېښ شي.
4. Present. رابيا ډوډۍ برابروي.
5. Present د اسد پلار هر وخت مسافر و ته شپه ورکوي.
6. Command اسد ژر خبر کړه.
7. Future امان او رابيا به اسد ته موټر ورکړي.
8. Command هغه بل ټېلېفون راکړه.
9. Present اسد مسافر ته شپه نه ورکوي.
10. Future ډوډۍ به ژر برابره شي.
11. Command کتاب معلم صاحب ته ورکړه.
12. Command اسد مه خبروه.

Exercise T2.

۱. اسد دوه بجې راځي. 2 o'clock
۲. پتنګ به درې بجې راشي. 3 o'clock.
۳. رابيا به ماښام ته راشي. evening
٤. اسد به غرمه راورسېږي. noon
٥. ليلا پنځه بجې ډوډۍ پخوي. 5 o'clock
٦. مېلمه مازيګر رارسېږي. late afternoon
٧. اسد سهار وخته روانېږي. morning
٨. سبا ته ناوخته مه راځه. tomorrow
٩. ليلا څلور بجې کتابخانې ته ځي. 4 o'clock
١٠. ډوډۍ به يوه بجه برابره شي. 1 o'clock
١١. اسد ماښام مکتب ته ځي. afternoon
١٢. مونږ پنځه بجې رستوران ته ځو. 5 o'clock

١٣. شاگردان اته بجې راځی. 6 o'clock
١٤. رابیا ماښام ته د پتنګ کره راځی. evening
١٥. اسد نن کور ته نه ځی. today

Exercise T3.

١. د اسد پلو او چلو ښه ایسېږی.   او/هم ... هم
٢. پتنګ یاپه روغتون کې وی او یا په کور کې.   یا... او یا
٣. امان یا کار کوی او یا درس وایی.   یا... او یا
٤. لیلا هم کار کوی او هم ډوډۍ برابروی.   او/هم ... هم
٥. اسد به یا بادام راوړی او یا پسته.   یا... او یا
٦. اسد یا دوه بجې راځی او یا درې بجې.   یا... او یا
٧. امان هم کافی څکی او هم کوک.   او/هم ... هم
٨. رابیا یا اوبه څکی او یا بیر.   یا... او یا
٩. امان یا سهار ډوډۍ خوری او یا ماښام.   یا... او یا
١٠. پتنګ هم کور لری هم اپارتمان.   او/هم ... هم
١١.. اسد به هم کتاب راوړی او هم قلم.   او/هم ... هم
١٢. جان یا په موټر کې ځی او یا په بس کې.   یا... او یا
١٣. اسد یا دلته وی او یا هلته.   یا... او یا
١٤. رابیا هم دلته کښېنی هم هلته.   او/هم ... هم
١٥. امان هم موټر اخلی هم کور.   او/هم ... هم

Exercise T4.

١. لږ تر لږه
٢. پېښېږی
٣. ضرور
٤. خپله یې
٥. لکه
٦. قدرکوم
٧. دا
٨. فرق سره
٩. بله خبره
١٠. دښمن
١١. تر اوسه
١٢. په خیر
١٣. خیریت
١٤. مسافر
١٥. برابروی
١٦. مهم
١٧. نشته
١٨. وطن
١٩. خبر
٢٠. کوربه

Exercise 5.

١. [kení]
٢. [pātségi]
٣. [rā́wṛa]
٤. [rā́wṛi]
٥. [warkawí]
٦. [wárki]
٧. [rādzí]
٨. [dársi]
٩. [rādzí]
١٠. [kéni]

Exercise 6.

۱. پتنګه، مه پاڅېږه.
۲. ته دلته مه کښېنه.
۳. پتنګ ته کوک مه ورکوه.
٤. مه راځه!
٥. لږ کافی مه راکوه.
٦. بادام رابیا ته مه ورکوه.
۷. ټول مه پاڅېږئ.
۸. لږ پلو مه راکوه.
۹. تاسې دلته مه کښېنئ.
۱۰. پسته اسد ته مه ورکوه.

Unit 10: اسد به مي بوزی

Unit Overview

The topic of this unit is transportation. The dialogue deals with getting Theresa home from a party, and the reading describes how one gets around in Afghanistan. You will also learn the direct object and object-of-preposition forms of the weak pronouns, and how they are used in sentences and questions.

Preview to Section 1: Dialogue

In this dialogue - actually a set of three mini-dialogues - people at Amān and Laylā's house are worrying about Theresa's getting home from the party. (As you could tell from the directions Amān gave Patang in Unit 8, Amān and Laylā live out in the country.) Theresa has her own ideas on the subject, however. You will find it useful to look over Section 2 on the weak pronouns before you work on the dialogue.

Cultural notes. Asad's answer to Theresa, ولی نه, translates literally as "Why not?" , and is a gracious response to a request. It translates best as "Of course", or more formally "Certainly!" or "By all means."

Word study. The word هغه in Patang's offer to take Theresa home means 'that'. It's a demonstrative pronoun exactly parallel to English 'that'. In Theresa's answer to Patang, however, the same word (in spelling, at least) is a strong pronoun.

The preposition په is used in some of the sentences in the dialogue as an instrumental, parallel to 'with' in the sentence 'I cut it with a knife.' or 'by means of' in the sentence 'I arrived at the party by means of a new route'. For example:

'By means of a blind person you show the way to a blind person.'(literal) ته په ړانده ړانده ته لار ښيي.

and

'You always take me by means of a very good route.' هر کله مي په ډېره ښه لار بيايي.

The phrase کومک کو- involves the full verb کو- (not the auxiliary; this isn't a compound verb), and utilizes the preposition ل ... سره. The following sentences show how it works:

'Amān will help Laylā.' امان به له ليلا سره كومك وكړی.

'Help your brother.' له وروړ سره دي كومك وكړه.

In Asad's statement to Theresa,

'You will also help me.' ته به هم كمك راسره وكړې.

the use of the weak pronoun causes the dropping of the له and the position of the راسره phrase just before the verb - all of which is explained in the next section.

Preview to Section 2: Weak Pronouns

In this section, you are learning the use of the weak pronouns as direct objects and objects of prepositions. Keep in mind that in real life - and in all languages - sentences with pronouns in them occur in a context in which the person or thing the pronoun is referring to is known to the speaker/writer and the hearer/listener. A sentence like [byāya ye.] بيايه يې doesn't occur in a vacuum, for example; it has been preceded by a question or a comment that clarifies things all around. In language teaching contexts - and especially in Pashto teaching contexts, where the weak pronouns are so complex - you have to deal with sentences out of context, and as a result they seem much more arbitrary in meaning - and more difficult! -than they are in actual language use.

You have already learned the weak possessive pronouns مې, دې, يې, and مو (ام in some dialects), and that they are parallel to our ordinary 'my', 'your', 'his', and so on. You have also learned how they float: they occur after the first stressed element in the sentence. Now you are learning the other forms of the weak pronouns and how to use them in direct object and object-of-preposition positions. In other words, you are leaning how to say things like 'He's taking me home', and 'We're seeing him tomorrow' and 'I'm going with you.'

In the first part of the presentation in Section 3, Forms, the weak pronoun forms are given, along with notes about details. Note that the direct object weak pronouns are the same as the possessive pronouns you have already learned, and that the object-of-preposition weak pronouns are parallel to the particles you were introduced to as parts of complex verbs in the last unit, i.e. را, در and ور.

In the second part of the presentation, Position, some example sentences are given which show how the weak direct object pronouns float to a position after the first stressed element in a sentence. As you can see from the examples, in short sentences the weak pronouns can wind up as the last words.

Preview to Section 3:
The Order of 'Floating' Particles in Sentences

In this section you are being introduced to one of the more difficult and interesting aspects of Pashto. You already know that the weak pronouns and the future particle به 'float'. What happens when there is more than one floating particle in a sentence?

There is a particular, inviolable order of multiple floaters in Pashto. That order is shown in several illustrative sentences, and given the diagram in Note 2. As you can see by the translations, these are very ordinary statements, the sort that come up all the time in normal conversation.

The first in the line is the خو that you've seen several times in previous dialogues, usually translated as 'then' or 'well'. It can also translate as 'perhaps' or 'indeed' depending on the context. The second floater in line is the future particle به. Third in line come the first person weak pronoun مې and the first/second person مو. Fourth is the second person weak pronoun دې, and fifth is the third person يې . This ordering is rigid: the sentence پلار دې مې بیایی (the first example sentence only with the order of weak pronouns switched) is incorrect.

In sentences where there are two weak pronouns, the rigidity of ordering makes the sentence ambiguous: it can have as many meanings as there are pronouns. This state of affairs arises only when the subject of the sentence involves a weak possessive pronoun, for example پلار مې or ښوونکی مو, and there's a weak pronoun direct object. The example sentences are all of this sort, and the different meanings are given in the English translations.

In actual use, only the sentences involving مو/ مې and دې are truly ambiguous, with either meaning as likely as the other. With other combinations of pronouns, the usual interpretation out of context is that the first weak pronoun modifies the subject. In other words, the sentence

ورور به دې يې سبا ته ولېږی.

means 'His brother will see you' only in a conversation in which it has become clear that it's his brother and not yours that you're talking about. Otherwise, the sentence means 'Your brother will see him.'

Also in actual use, speakers resort to strong pronouns to disambiguate matters: the first example sentence, for example, can be made clear as

'My father is taking you.' زما پلار دې بیایی.

or

'Your father is taking me.' ستا پلار مې بیایی.

The subsection on the interaction of floating particles and stress-shifting verbs shows what happens with the perfective forms of these verbs. As you remember from the last unit, stress-shifting verbs sometimes split up in their perfective form, with the stressed first syllable of the verb becoming separated from the rest of the verb by the negative نه, and now the floating particles. The example sentences show how sentences and their corresponding negatives are formed with various combinations of subjects and floating particles.

Preview to Section 4: Reading

The reading describes transportation in Kabul, and in the rural areas. In the one-picture/thousand-words category, there is a wonderful photograph of an Afghan سروېس on page 323 of *National Geographic*, Vol. 134, No 3, in an article about Afghanistan.

Cultural notes. The writer of the passage comments that if a taxi driver doesn't have anything else to do, he will drive to a crowded bus stop and offer to drive a carful of passengers to a particular point, at a price more than a bus ride but less than an solo taxi trip.

Word study. The word نارينه is used when the differences between the sexes is emphasized, and so it translates better as 'male'. نارينه differs from سړی in that سړی refers to a man as an individual, rather than a man as opposed to a woman.

ساعت is exactly parallel to English 'hour', whereas بجه, which you learned in Unit 6, is closer to 'o'clock'.

مخ meaning 'front' is the word occurring in په مخه دي ښه, and in مخامخ where it means something like 'the way before you'. Its literal meaning is 'face'

The perfective forms of سپرېږ- are سپره / سپر

ولاړ 'standing' and ټاکل شوي 'assigned' are past tense forms of verbs, which you will study in the next few units.

انتظار, the first word of the phrase meaning 'wait', is related to منتظر, which you learned in Unit 2. They both come from the same Arabic root [n-t-z].

Preview to Section 5: Diversions

The phrase in this section is a saying in Pashto, used to point out that someone is overlooking something obvious. The saying has come into the language from the accompanying Mullah Nasruddin story, much the same as the phrase 'sour grapes' in English comes from the fable about the fox.

Exercises

Exercise T1. My what? Listen to each sentence, then write what it is that belongs to me. Some sentences are ambiguous, and will have more than one answer.

١. ____________________
٢. ____________________
٣. ____________________
٤. ____________________
٥. ____________________
٦. ____________________
٧. ____________________
٨. ____________________
٩. ____________________
١٠. ____________________

Exercise T2. Your what? Listen to each sentence, then write what it is that belongs to you.

١. ____________________
٢. ____________________
٣. ____________________
٤. ____________________
٥. ____________________
٦. ____________________
٧. ____________________
٨. ____________________
٩. ____________________
١٠. ____________________

Exercise T3. His/her/their what? Listen to each sentence, then write what it is that belongs to him, her or them.

١. ____________________
٢. ____________________
٣. ____________________
٤. ____________________
٥. ____________________
٦. ____________________
٧. ____________________
٨. ____________________
٩. ____________________
١٠. ____________________

Exercise T4. Who's being taken? Listen to each sentence, and underline the person that's being taken.

1. me you us/you all him/her/then
2. me you us/you all him/her/then
3. me you us/you all him/her/then
4. me you us/you all him/her/then
5. me you us/you all him/her/then
6. me you us/you all him/her/then
7. me you us/you all him/her/then
8. me you us/you all him/her/then
9. me you us/you all him/her/then
10. me you us/you all him/her/then

Exercise 5. Change the underlined nouns or strong pronouns into weak pronouns, and rewrite the sentence.

۱. د امان ښځه پرستاره ده؟ ______________________________

۲. له پتنګ سره مېلمستیا ته ځو. ______________________________

۳. تریسا به د داود د پښتو کتاب واخلي. ______________________________

٤. د لیلا کورنۍ ډېره لویه ده. ______________________________

۵. اسد به د امان کور ته یو لوی پسه وروړي.

____

٦. غلځی صاحب له ملګرې سره ناست دی. ______________________________

۷. زما په کورنۍ مېلمه کله کله پېښېږي. ______________________________

۸. د اسد پلار به بهرام خان وګوري. ______________________________

۹. د لوګر مځکې ابادې دي.

۱۰. غلځی صاحب د شلګر د خلکو جامې نه اغوندي.

Exercise 6. Change the underlined nouns or strong pronouns into weak pronouns and rewrite the sentence.

۱. غلځی صاحب د داود او جون د پښتو ښوونکی دی.

۲. د لیلا او اسد مور اندړه ده.

۳. راځه په کابل کاروان رستوران کې زما مېلمه شه.

٤. پریمانه کباب به وخورو.

٥. پسته، بادام او تازه مېوه به د اسد ملگری له لیز برگ نه راولېږي.

٦. کباب به زه خپله پوخ نکړم.

۷. ډېر خلك د غرمې ډوډۍ د کباب په دوکانونو کې خوري.

۸. ستا څه شی ښه ایسي؟

۹. هو، ورونه او خویندې لري.

Exercise 7. Give the possible readings of each sentence below.

١. ورور به مې دې سبا ته وگوری.

____________________ / ____________________

٢. ډاکټر به مې دې معاینه کړی.

____________________ / ____________________

٣. ماما به مې دې مېلمستیا ته ولېږی.

____________________ / ____________________

٤. استان مې دې بیایی.

____________________ / ____________________

٥. تره به مې دې خبر کړی.

____________________ / ____________________

Exercise 8. Give the most likely meaning of each sentence below.

١. خوښندې به مې یې دروړی.____________________

٢. ښوونکی به مو دې ونه گوری.____________________

٣. ورونه به مو یې بوزی.____________________

٤. ملگری دې یې لېږی.____________________

٥. شاگرده به مې دې بو نه زی. ____________________

Exercise 9. Change the underlined noun to a weak pronoun, and rewrite the sentence.

۱. پلار به مې موټر درنکړی. ______________________

۲. رابیا لیلیې ته بوزه. ______________________

۳. خط خو راوړه. ______________________

٤. اخبار به مې ملگرې ته ورکړم. ______________________

٥. اسد به جامې خپلې مور ته ور نه وړی. ______________________

٦. کتاب درکوی. ______________________

۷. پیر مه ورکوه . ______________________

۸. داود بادام او پسته راوړی. ______________________

۹. خور به دې مېلمستیا ته بو نه زی. ______________________

۱۰. پتنگ ته نور کباب مه ورکوه. ______________________

Exercise 10. Asad's brother has gone to Kabul. Read the following dialogue, then answer the questions.

د اسد ورور: وبخښئ. د کرهنې وزارت چېرته دی؟
سړی: په جمال مېنه کې دی.
د اسد ورور: جمال مېنه لرې ده که نژدې؟
سړی: ښایسته لرې ده.
د اسد ورور: سروېس ورخی؟
سړی: د هغې کوڅې خوله کې ودرېږه . هلته سروېس راخی. په کې
سپور شه. په دوهمه اېستادگاه کې کوز شه. هلته ښی لاس ته
یو سرک دی. په هغه مخامخ لاړ شه. بیا چپ لاس ته په دویم

سړک تاو شه. ښه وړاندې لاړ شه، څو دوکانونو ته ورسېږي.
په دوکانونو کې پوښتنه وکړه.
د اسد ورور: ډېر تشکر. خدای په امان.
سړی: په مخه دې ښه.

***

د اسد ورور: وبخښئ. د کرنې وزارت چېرته دی؟
دوکاندار: هوغه دغونډۍ په بېخ کې لويه ودانۍ د کرنې وزارد دی.
د اسد ورور: کومه لار نږدې ده؟
دوکاندار: هغه سړک.
د اسد ورور: تشکر. خدای په امان.
دوکاندار: په مخه دې ښه.

Nouns

section of Kabul	*F1*	[jamāl mena]	جمال مېنه
mouth, opening	*F1*	[khwlá]	خوله
bus stop	*F3*	[ɪstādgā]	اېستادگاه
shopkeeper	*M1*	[dukāndār]	دوکاندار
hill	*F2*	[ghunḍáy]	غونډۍ
foot, bottom	*M2*	[bekh]	بېخ
building	*F2*	[wadānáy]	ودانۍ

Adjective

far	*4*	[laré]	لرې

Verb

get off	*cmp.*	[kuzég-]	کوزېږ-

Phrase

Ministry of Agriculture	[de karáne wezārát]	وزارت

۱. د اسد ورور په کابل کې څه کارکوی؟____________________

۲. څوک کومک ورسره کوی؟____________________________

۳. د اسد ورور په سروېس کې سپرېږی؟____________________

٤. په دوکان کې څوک کومک ورسره کوی؟__________________

٥. دوکان د کرنې وزارت نه لرې دی که نږدې؟________________

Answers

Exercise T1.

۱. ملګري مې پښتانه دي.
۲. خوېندې مې دې ګوري
۳. اسد مې ورونه بيايي.
٤. مور مې موټر نه لري. (ambiguous)
٥. ترورونه مې په کابل کې کار کوي.
٦. له ښځې سره مې اوسېږم.
۷. ډېر زيات خلک مې کور ته راځي.
۸. ښوونکي مې يې ګوري.
۹. بهرام خان به مې سبا ته پلار وګوري.
۱۰. ليلا او خپله ملګرې مې په کور کې ناستې دي.

Exercise T2.

۱. ورور به دې يې سبا ته وګوري؟
۲. ښځه دې پرستاره ده؟ (ambiguous)
۳. له پلار سره دې مه اوسېږه.
٤. راځه چه په موټر کې دې بوزو.
٥. معلمه دې په صنف کې ناست دي.
٦. د پښتو درس ته ځې؟
۷. له کوره به دې مازديګر روان شو.
۸. اسد دې ورور نه بيايي.
۹. راځه چه له کورنۍ سره دې ډوډۍ وخورو.
۱۰. د غلځي صاحب ښځه دې معلمستيا ته بيايي؟

Exercise T3.

۱. کورنۍ يې ډېره لويه ده.
۲. کور يې په شلګر کې دي.
۳. خوېندې او ورونه يې هم اسد او ليلا غوندې دي؟
٤. کور يې د بهرام خان په کلا کې دي.

۵. زه یې له ملګری سره درس لولم.
۶. د اسد پلار یې باغ اخلی.
۷. اخبار به یې ولولم.
۸. مور به مې یې خوېندې وګوری.
۹. سبا نه بل سبا به یې ملګری کومك راسره وکړی.
۱۰. زه یې په موټر کې سپرېږم.

Exercise T4.

1. me	اسد مې بیایی.
2. you or me	پلار به مې دې بوزی.
3. him/her/them	استان مې یې بیایی.
4. us/you all or you	تربور به مو دې بوزی.
5. him/her/them	مور مو یې بیایی.
6. us/you all or you	ښوونکی به مو دې بوزی.
7. him/her/them	تره مې یې بیایی.
8. me or you	ملګری به مې دې بوزی.
9. him/her/them	استاد مو یې بیایی.
10. him/her/them	ماما به یې بو نه ځی.

Exercise 5.

۱. ښځه یې پرستاره ده؟
۲. مېلمستیا ته ور سره ځو.
۳. تریسا به یې واخلی.
۴. کورنۍ یې ډېره لویه ده؟
۵. اسد به یې د امان کور ته ور وړی.
۶. غلځی صاحب ور سره ناست دی.
۷. په کورنۍ مې مېلمه کله کله پېښېږی.
۸. د اسد پلار به یې وګوری.
۹. مځکې یې ابادې دی.
۱۰. غلځی صاحب یې نه اغوندی.

Exercise 6.

١. غلځی صاحب يې د پښتو ښوونکی دی.
٢. مور يې اندړه ده.
٣. راځه په کابل کاروان رستوران کې مې مېلمه شه.
٤. و به يې وخورو.
٥. د اسد ملگری به يې له ليز برگ نه راولېږی.
٦. زه به يې خپله پوخ نه کړم.
٧. ډېر خلك يې د كباب په دوكانونو كې خوری.
٨. څه شی دې ښه ايسی؟
٩. هو، لری يې.

Exercise 7.

1. Your brother will see me tomorrow./My brother will see you tomorrow.
2. Your doctor will examine me./My doctor will examine you.
3. My uncle will send you to the party./Your uncle will send me to the party.
4. My assistant will take you./Your assistant will take me.
5. My uncle will inform you./ Your uncle will inform me.

Exercise 8.

1. My sisters will give it to you.
2. Our teacher won't meet with you.
3. Our brothers will take him.
4. Your friends are sending it.
5. My student won't take you.

Exercise 9.

١. پلار به مې يې درنکړی.
٢. ليليې ته يې بوزه.
٣. را خو يې وړه.
٤. ملگری ته به مې يې ورکړم.
٥. اسد به يې خپلې مور ته ور نه وړی.
٦. درکوی يې.
٧. مه يې ورکوه.
٨. داود يې راوړی.

٩. مهلمستیا ته به یې بو نه زی.
١٠. پتنګ ته یې مه ورکوه.

Exercise 10.

١. د کرنې وزارت ته ځې؟
٣. یو سړی او یو دوکاندار کومك ورسره کوی.
٣. هو، په سروېس کې سپرېږی.
٤. دوکاندار کومك ورسره کوی.
٥. نژدې دی.

Unit 11: قيمت يې څو دی؟

Unit Overview

The topic for this unit is shopping. You will learn to count in Pashto up to a million, and to use the numbers in talking about prices and bargaining. In the dialogue, you will see a typical bargaining session between a customer and a shopkeeper, and the reading is a discussion of the custom of bargaining. You will be given tables of all the strong pronouns, and all the demonstratives, with a summary of their use and exercises to give you practice with them. You will also review irregular verbs.

Preview to Section 1: Dialogue

In the dialogue, Asad's brother is buying a scarf in a bazaar in Logar. He and the shopkeeper bargain over the price of the scarf Asad's brother wants, and they arrive at a mutually agreeable price.

Cultural notes. A سالو is a very large scarf. Women cover themselves with a سالو when they go out as a pretty alternative to a simple [ṭikráy] تکری . The prices for the scarf are arbitrary; Afghan currency is so volatile that no textbook could possibly hope to include prices that would remain realistic. The افغانی is called an 'af' by foreigners; there are 100 پیسهs in an af. پیسهs are no longer used, but the term is still in common usage.

Bargaining operates more or less around a reasonable price - the cost of the item to the merchant, plus a reasonable amount for profit. The merchant theoretically tries to sell the item for more than that; the buyer theoretically tries to buy the item for less than that.

In cases where the buyer has a pretty good idea what the reasonable price should be, the sale usually concludes somewhere close to that price. In cases where the buyer has no idea what the reasonable price is, the merchant is expected to take advantage of the buyer's ignorance; at other times, he might let items go at less than the reasonable price. In the transaction reflected in the dialogue, it appears that both the shopkeeper and Asad's brother know what a reasonable price for the scarf is, and they arrive at it quickly. It is a friendly transaction - Asad's brother's use of the term بابا is pleasant and respectful, and the shopkeeper's تاته به يې په درې زره هم درکړم., "I'll give it to you for three thousand afs" is equally affable.

The counting of hundreds and thousands by halves - درې نيم زره and so on - is done in conversation, much the same as is done in English, e.g. "I'll give you three and a half (dollars) for it." rather than "I'll give you three dollars and fifty cents for it."

Word Study. Asad's brother's phrase سل څه شی دی. translates literally as 'A thousand is what thing" which doesn't make sense. Idiomatically, saying that something is څه شی is a polite way to disagree.

The literal translation of the shopkeeper's response سل نورې هم کمې کړه. 'give here also a thousand more' also doesn't make much sense. Idiomatically, it means "I'll knock another hundred off."

The phrase درکولی شم. is a construction involving the imperfect past form of the verb, which you will begin learning in the next unit. This construction is the normal way to express ability; this particular construction translates as 'I can give you'.

Preview to Section 2: Numbers beyond Thirty

One of the ways in which Pashtuns check to see whether a putative Pashto speaker really speaks the language is to ask him to count in Pashto. If the speaker picks up on the irregularities, he is a real Pashto speaker! Pashto numbers are remarkably irregular - it is unusual for a language to have irregularities in the numbers past, say, twenty or thirty - and in addition there is great variation among speakers.

In the pronunciation of our model speaker of the numbers beyond twenty, the words for the units (in particular two, three, four, and six) differ depending on the 'tens' unit: there's one set of pronunciations and spellings for the units in the twenties, another for the units in the thirties, forties, fifties and sixties, and yet another set for the seventies, eighties and nineties.

Remember that the plural of masculine nouns is [-a] ـه when a number is involved, e.g.

'newspapers' [akhbarúna] اخبارونه

'ten newspapers' [las akhbára] لس اخباره

Preview to Section 3: Summary of Strong Pronouns

The table in the textbook gives all the strong pronouns. You have already learned how to use some of them; the others behave in the same way.

The in-sight/out-of-sight distinction between the 3rd person strong pronouns is simple: if you can see the person or thing referred to, you use the in-sight pronouns; if you can't, you use the other set. In written Pashto, some writers use the in-sight pronouns when talking about someone already mentioned; other writers use the out-of-sight pronouns. In other words, the Pashto equivalent of he in the passage "The old king of Afghanistan has been living in exile. He ..." would be دی in the writing of some authors, and [agha] هغه in the writing of others.

The possessives with strong pronouns are spelled and pronounced as follows:

1Sg	[zmā̆] , [di mā̆]	زما
2Sg	[stā̆], [di tā̆]	ستا
3SgM (in sight)	[di də]	دده
3SgF (in sight)	[di de]	ددې
3Sg M (out of sight)	[de aghə]	د هغه
3SgF (out of sight)	[de aghe]	د هغې
1Pl	[zmung] , [di mung]	زمونږ
2Pl	[stā̆se] , [di tā̆se]	ستاسې
3Pl M&F (in sight)	[de duy]	ددوی
3Pl M&F (out of sight)	[de aghuy]	د هغوی

Preview to Section 4: Demonstratives

You have learned some of these demonstratives before. The table gives them all. They are exactly parallel to English 'this' and 'that', except that Pashto has demonstratives for a middle position. To get an idea of the ranges involved, point to things at various distances from you and ask your teacher or another Pashto speaker to tell you the appropriate demonstratives for them.

Notice that the demonstratives in the middle range are spelled exactly like the out-of-sight strong pronouns. They are not pronounced the same, however: The demonstratives are pronounced with stress on the first syllable; the pronouns are pronounced with stress on the last syllable.

Preview to Section 5: Reading

In this reading, the custom of bargaining is described, and the merchant's treatment of foreigners is discussed.

Word study. A مغازه is a western-type store, with aisles of goods and a check-out counter. A دوکان, in contrast, is considerably less formal, and can be as simple as a room in which a merchant has piled items for sale. A بازار refers to the business district in a town, i.e. the part of town in which all the shops are located. A مارکېټ is a compound full of shops - American shopping malls fit the description of a مارکېټ perfectly.

The term خارجی refers to non-Afghans.

A پوستینچه is a jacket made of leather, with a sheepskin lining. A پوستین is the same thing only long. Originally made in Ghazni, these sheepskin coats have become export items.

Preview to Section 6: Diversions

This story is an example of Pashtun humor. There are also a number of Mullah Nasruddin stories involving shopping, bargaining, buying and selling. Ask your teacher or Afghan friends to tell some of them.

Turkeys were relatively recently introduced into Afghanistan through the Afghan king's Persian-speaking family. The king's uncle kept turkeys in his garden as a curiosity, and they came to be called [filmúrgh] - ([fil] 'elephant' and [murgh] 'bird') on the basis of the turkey's wattle. When the term was borrowed into Pashto from Persian. The pronunciation of فیل مرغ as [pilmúrgh] or [filmúrgh] reflects the lack of an [f] in Pashto.

Exercises

Exercise T1. Write the number left out of the sequence.

ا) ________ پ) ________ ټ) ________ ج) ________

ب) ________ ت) ________ ث) ________ چ) ________

Exercise T2. Write (in Pashto numerals) the amount of money mentioned in each of the following sentences.

١. ______________________ ٦. ______________________

٢. ______________________ ٧. ______________________

٣. ______________________ ٨. ______________________

٤. ______________________ ٩. ______________________

٥. ______________________ ١٠. ______________________

Exercise T3. Write the Pashto numerals for the numbers you hear.

ا) ______________________ ث) ______________________

ب) ______________________ ج) ______________________

پ) ______________________ چ) ______________________

ت) ______________________ ح) ______________________

ټ) ______________________ خ) ______________________

Exercise T4. Listen to each of the following statements, and mark whether a shopkeeper or a customer or either is likely to say it.

	اخستونکی	دوکاندار		اخستونکی	دوکاندار
١.	________	________	٦.	________	________
٢.	________	________	٧.	________	________
٣.	________	________	٨.	________	________
٤.	________	________	٩.	________	________
٥.	________	________	١٠.	________	________

Exercise 5. Write directions to get from Amān and Layla's house to Jefferson Bridge

____

____

____

____

____

____

Exercise 6. Change the following commands to negative commands

١. ډوډۍ دې پخه کړه.

____

٢. ورخ دې له مور سره تېره کړه.

____

٢. پلار مې خبر کړه.

____

٤. سبا وخته روان شئ.

____

٥. قیمت یې کم کړه.

____

٦. موټر مو خرڅ کړئ.

____

٧. ښی لاس ته تاو شه.

____

٨. په کتابخانه کې ورخ تېره کړه.

____

٩. په اس سپور شه.

____

١٠. په دوهمه ایستگاه کې کوز شئ.

____

Exercise 7. Read the following dialogue, then tell whether the statements below are true or false.

د اسد ورور: ښې وریژې لرې؟
دوکاندار: هو! ډېرې اعلی دېره دونۍ وریژې لرم.
د اسد ورور: من په څو ورکوې؟
دوکاندار: په زر افغانۍ.
د اسد ورور: لږ یې کمې کړه.
دوکاندار: ښه. نهٔ نیم سوه راکړه.
داسد ورور: نهٔ سوه درکوم.
دوکاندار: راځه تا ته به یې په نهٔ سوه هم درکړم.

uncooked rice *n, F1.* [wridze] وریژې
outstanding *adj ,4* [ālā] اعلی
Basmati rice *phr.* [deradunay wridze] دېره دونۍ وریژې
unit of weight, about sixteen pounds *n, M2.* [man] من

۱. د اسد ورور په مغازه کې دی. هو—— نه——

۲. دوکاندار وریژې لرې. هو—— نه——

۲. وریژې من په دوه زره دی. هو—— نه——

٤. د اسد ورور وریژې من په نهٔ سوه افغانۍ اخلی. هو—— نه——

٥. دوکاندار ډېرې ښې دېره دونۍ وریژې لرې. هو—— نه——

Exercise 8. Alphabetize the following groups of words.

۱. دمه دوکان دښمن
دوشنبې دوکاندار دفتر

____

____

____

____

____

____

۲. اوبه اوږدو اندړه
افغانه اندړ امان

____

____

____

____

____

____

۳. ژمی زمونږ زمردچلو
زیات زما زده کوونکې

____

____

____

____

____

____

٤. تکلیف تود توکل
توده تم تشکر

____

____

____

____

____

____

Answer Key

Exercise T1.

ا) ٢ ب) ٢٠٠٠ پ) ٦٠ ت) ٥٦٨

ټ) ٥٠ ث) ١٦٥٠ ج) ٧٨٨ چ) ٧٩

Exercise T2.

١. ١٥٠٠٠ ٦. ٩٠٠

٢. ٢٠٠ ٧. ٢٥٠٠

٣. ٢٠٠٠٠ ٨. ١٥٠٠

٤. ٣٥٠ ٩. ٨٠٠٠

٥. ١٢٥٠٠ ١٠. ٢٥٠

Exercise T3.

ا) ٥٣٦٧ ب) ٤٩٧ پ) ٦٣٢٩ ت) ٨٦٥ ټ) ٧٦٨

ث) ٦٣١ ج) ٩٠٦ چ) ٢٢٨٠ ح) ٨٣٥٤ خ) ٠٧٧٨

Exercise T4.

١. اخستونکی - دا قالینه په څو ورکوې؟
٢. اخستونکی - په دوه نیم زره یې ورکوې؟
٣. اخستونکی - پنځه زره بیخی ډېرې دی.
٤. دوکاندار - بیخی قیمته نه ده.
٥. اخستونکی - په دوه زره یې که راکوی، آ یې خلم.
٦. اخستونکی - د هغه کتاب قیمت څو دی؟
٧. دوکاندار - یو څه نورې به هم کمې کړم.
٨. دوکاندار - لس زره څه شی دی، بیخی کمې دی.
٩. دوکاندار - په اته نیم زره یې هم نشم درکولی.
١٠. اخستونکی - له دوه زره او اوه سوه نه یوه پیسه هم زیاته نه درکوم.

Exercise 5. Something like:

په مګنولیا روډ مخامخ لاړ شه څو مارکېټ ته ورسېږې. له مارکېټ سره چپ لاس ته تاو شه. یو یونیم میل وړاندې لاړ شه. د ترافیک له څراغ سره ښی لاس ته تاو شه. د ترافیک له دوو نورو څراغونو نه هم تېر شه. په اول سړک ښی لاس ته تاو شه. مخامخ لاړ شه څو د جفرسن پله ته ورسېږې.

Exercise 6.

١. ډوډۍ دې مه پخوه.
٢. ورځ دې له مور سره مه تېروه.
٣. پلار مې مه خبروه.
٤. سبا وخته مه روانېږئ.
٥. قیمت یې مه کموه.
٦. موټر مو مه خرڅوئ.
٧. ښی لاس ته مه تاوېږه.
٨. په کتابخانه کې ورځ مه تېروه.
٩. په اس مه سپرېږه.
١٠. په دوهمه ایستګاه کې مه کوزېږئ.

Exercise 7.

١. نه ٢. هو ٣. نه ٤. نه ٥. هو

Exercise 8

١. دښمن
دفتر
دمه
دوشنبې
دوکان
دوکاندار

٢. افغانه
امان
اندړ
اندړه
اوږدو
اوبه

٣. زده کوونکې
زما
زمردچلو
زمونږ
زیات
ژمی

٤. تشکر
تکلیف
تم
تود
توده
توکل

Unit 12: ملا يې ژوبله ده

Unit Overview

This unit deals with health matters. You will learn about the Pashtun custom of visiting the sick and injured, and be introduced to some Pashtun folk medicine. You will learn vocabulary for parts of the body, and for talking about aches and injuries.

The past tense forms of Pashto verbs are introduced. You will also learn the past imperfective form of 'be', which is the form parallel to English 'was'/'were'.

Section 1: Dialogue

Asad has been in a car accident, and is in the hospital. In the dialogue, David tells Rabya about it, and they make arrangements for them both to visit Asad.

Cultural notes. The phrase د x پوښتنه is literally 'inquiry of x', but it is uniformly understood to refer to asking after someone who is sick or injured. Even if David hadn't mentioned that he'd been to the hospital, Rābyā would know from his use of the phrase that something had happened to Asad.

Word study. Rābyā's statement بيگا ماښام نه وې translates idiomatically as 'You weren't there last night', implying that she tried to get hold of him one way or another. David's response هو، نه وم agrees with her observation. The English idiomatic translation would of course be 'No, I wasn't' rather than 'Yes, I wasn't.'

شفاخانه is the Persian word for hospital, whereas روغتون is a Pashto neologism. Both words are in use.

عکس ordinarily means 'picture'; in this context, it translates as 'x-ray'.

The phrase about Laylā's seeing Asad, هر يو دوه ساعته بعد, translates best as 'every hour or two'.

The phrase x سره y اخلـ-, which translates more or less as 'x will take y with him' is the standard way to express the notion of picking someone up, e.g.

'I pick Aman up every morning.'	هر سهار امان را سره اخلم.
'David will pick Rābyā up.'	داود به رابيا ورسره واخلی.

The phrases تللی وم, کری وه, اخستی دی, and ليدلی ده are constructions involving participles (verbs used as adjectives). After you have worked through Section 4, you will notice that these participles involve the past tense stem of each verb. The participles will be taught in a future unit; in brief, however, they consist of the past perfective or imperfective stem, plus the suffix [-ay] ی-; they are regular class 2 adjectives; and they are used with the present or past imperfective form of 'be' in constructions almost exactly parallel to English present ('have gone', etc.) or past perfect (had gone', etc.) tenses, as you can tell from the translations of the phrases in the Textbook.

Section 2: Where Does It Hurt?

The words given in this section are polite terms acceptable in ordinary conversation. The English phrases like 'I have a headache' or 'I have a toothache' are expressed in Pashto as سر مې خوږيږی or غاښ مې خوږيږی.

Section 3: Past Imperfective of 'be'

These past imperfective forms of 'be' function just like their present tense counterparts ده / يې / يم, etc., and are used where in English we use 'was' and 'were'. Note that the masculine/feminine distinction is carried into the third person plural forms, e.g.

'Rābyā and Laylā were at home.' رابيا او ليلا په کور کې وې.

'Amān and Asad were at home.' امان او اسد په کور کې وو.

As usual, if the plural subject is both masculine and feminine, the masculine plural is used, e.g.

'Amān and Laylā were at home.' امان او ليلا په کور کې وو.

Section 4: The Past Perfective Form of Verbs

This unit is the first of three to deal with the very complex past tense constructions in Pashto. Only so much of the complexity can be presented at once: in this unit, you are learning the form of the past tense stems of verbs. In units 13 and 14, you will use the past tense stems in the parallels to English past tense (e.g. "I went") and English past continuous tense (e.g. "I was going")

Present Imperfective	Present Perfective
present imperfective tense	ordinary commands
'I go'/'I'm going'	'Go.'
negative commands	future expressions
'Don't go.'	'I will go.'

Past Imperfective	Past Perfective
past imperfective tense (Unit 14) 'I was going'	past perfective tense (Unit 13) 'I went' infinitive (Unit 14) 'to go'

The four possible forms - combinations of the two aspects and the two tenses - are given for the simple, derivative and doubly irregular verbs, on pages 140 - 143 of the Textbook. These four forms are the "principal parts" of the Pashto verb, parallel to the "principal parts" of an English verb, e.g. "go, went, gone"

As can be seen from the layout on page 140, many of the simple verbs are irregular. As Note 2 explains, we are defining the irregular verbs as those whose present and past roots are different. Note that these irregular verbs fit the definition of simple verbs, in that the perfective is formed by adding the prefix و.

The doubly irregular verbs, in contrast, are verbs whose perfective forms don't follow a particular pattern, and whose past forms don't either. In summary, an irregular verb is one that is irregular in tense; a doubly irregular verb is one that is irregular in both aspect and tense.

Whatever the terminology, the past forms of the doubly irregular verbs must be memorized one by one. The past tense forms for a particular irregular verb are given in the Glossary.

The dropping of the past tense suffix [-əl] ـل is predictable: in general, if the stem of the verb changes between the present and past (thereby signalling the past tense) , the ـل is optional.

Section 5: Reading

In this reading, the writer discusses the Pashtun custom of visiting the sick and injured, and gives an idea of the kinds of folk medicine Pashtuns practice.

Cultural notes. The inquiring after the health of a sick or injured person is part of the Pashtunwali, the much-talked of but not well understood (among westerners) code of honor of the Pashtuns. A Pashtun apparently feels an obligation to visit the sick and injured, and feels bad if he neglects this duty.

By now, western medicine is well established in Afghanistan, and even remote areas are served by doctors or paramedics. Western drugs are also available in bazaars. Even so (and in this respect Pashtuns are not different from Americans), everyone has his own pet remedy for ailments. Many of the remedies have been handed down from generation to generation, with origins in the medical practices of the ancient Greeks.

The writer of the passage says that rural Pashtuns really do advise people with hepatitis to "cut the jaundice", although they haven't many suggestions as to how to do this. The writer also remembers giving his mother grief over the application of cow manure. He says that as a child he didn't mind taking traditional medicines of various sorts, but he balked at the notion of manure.

Word study. The verb ښکار- , which we have translated literally as 'look like', works better as 'is considered'. The sentence دوی ته دا پښتنی او دینی وظیفه ښکاری. , in which it is used, translates more naturally as 'They consider it their ethnic and religious duty.'

The تاویز which is supposed to cure headache is gotten from the mullah. It is a long strip of paper, folded so that the result is a square about the size of a watch; the mullah writes symbols or words on each quadrant. Sometimes the person with the headache gives the mullah a small gift - an egg, for example - in thanks.

Both the phrases کله چه and څوک چه involve the clause-introducer چه, and the verbs in the introduced clauses are perfective.

Sentence study. In the last paragraph of the reading, there are several sentences of the same general construction, revolving around telling someone what to do. Here they all are, with transcription and idiomatic translation to show you how they are put together. As you have seen in other sentences, there is no parallel to English indirect speech in Pashto: reports of what people say or think are parallel to our direct quotation, which we punctuate with quotation marks and Pashto doesn't.

... ورته وایی چه د خوسی پوست واغونده.

'...they tell him, "Put on a calfskin." ' *or* 'they tell him to wear a calfskin.'

... ورته وایی چه زېړی دې پرې کړه.

'...they tell him, "Cut your jaundice." ' *or* '...they tell him to cut his jaundice.'

... ورته وایی چه تاویز وکړه.

'...they tell him, " Do an amulet." ' *or* '...they tell him to do an amulet.'

... ورته وایی چه تاوده خوشایی پرې کېده.

'...they tell him, " Put warm manure on it." ' *or* '...they tell him to put warm manure on it.'

... ورته وایی چه سپېرکی وخوره.

'...they tell him, "Eat aniseed." ' *or* '...they tell him to eat aniseed.'

Preview to Section 6: Diversions

The landay makes reference to someone 'leaving the country' ل ملک خینه. To leave the country doesn't mean to leave Afghanistan; it rather refers to leaving one's home area. In the days before roads, automobiles and planes (and still in the rural areas) making a journey involved great hardships; in addition, young men would travel outside their home areas for jobs, or school, or other activities which would keep them away from home for a long time.

Hence the parallel in the second line between the sick person and the lover about to leave: both involved pain and crying.

A [banglá] بنگله is a house, a little fancier than a کور. This بنگله has a second floor.

The last word in the landay, خینه, is the familiar خی with the landay-ending syllable [na] نه attached.

Exercises

Exercise T1. Listen to the following sentences and questions, and write the part that got hurt.

١. ____________________________

٢. ____________________________

٣. ____________________________

٤. ____________________________

٥. ____________________________

٦. ____________________________

٧. ____________________________

٨. ____________________________

٩. ____________________________

١٠. ____________________________

Exercise T2. Listen to the passage, then on the lines below, list what has been bought and how much it cost.

څه هغه اخستلې دي؟	قیمت یې څو دی؟
١. ______________________	______________________
٢. ______________________	______________________
٣. ______________________	______________________
٤. ______________________	______________________
٥. ______________________	______________________
٦. ______________________	______________________
٧. ______________________	______________________
٨. ______________________	______________________
٩. ______________________	______________________
١٠. ______________________	______________________

Exercise T3. Write the words as they are dictated.

١. ______________ ٧. ______________ ١٣. ______________

٢. ______________ ٨. ______________ ١٤. ______________

٣. ______________ ٩. ______________ ١٥. ______________

٤. ______________ ١٠. ______________ ١٦. ______________

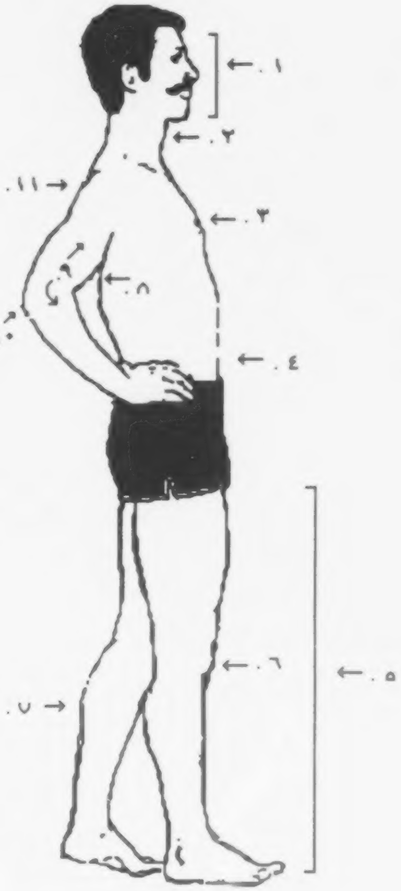
٥. ______________ ١١. ______________ ١٧. ______________

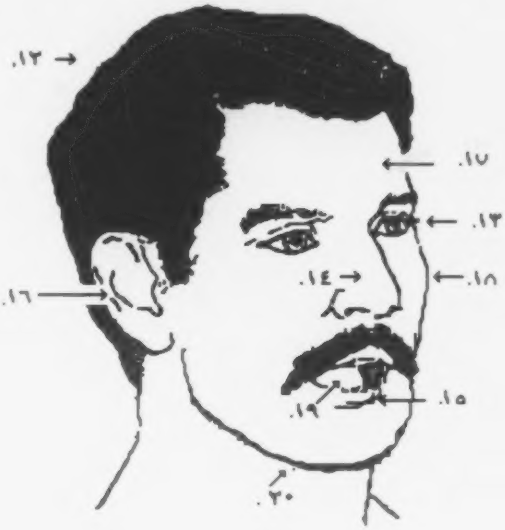
٦. ______________ ١٢. ______________ ١٨. ______________

Exercise 4. For each verb listed below, give the present perfective, past imperfective and past perfective stems.

	Pres. Imp.	*Pres. Perf.*	*Past Imp.*	*Past Perf.*
1.	دریږ-	________	________	________
2.	کو-	________	________	________
3.	کېږ-	________	________	________
4.	بندېږ-	________	________	________
5.	تېرو-	________	________	________
6.	لر-	________	________	________
7.	اخل-	________	________	________
8.	گور-	________	________	________
9.	بیای-	________	________	________
10.	راخ-	________	________	________

Exercise 5. Label the head and body parts in the spaces below the picture.





١. ____________
٢. ____________
٣. ____________
٤. ____________
٥. ____________

٦. ____________
٧. ____________
٨. ____________
٩. ____________
١٠. ____________

١١. ____________
١٢. ____________
١٣. ____________
١٤. ____________
١٥. ____________

١٦. ____________
١٧. ____________
١٨. ____________
١٩. ____________
٢٠. ____________

Exercise 6. Read the following letter and answer the questions.

گران ابا ا گرانې مورې!

سلام مې ومنۍ. زه او امان او واړه بیخی ښه یو. هیله ده چه تاسې به هم ښه وۍ. د اسد موټر څه موده مخکې ټکر کړی ؤ او ملا یې ژوبله شوې وه. څو شپې په شفاخانې کې ؤ. څو اوس راوتلی او بیخی جوړ دی. دا یوه هفته کېږی چه صنف ته هم ځی. دوا هم زیاتی نه خوری. مگر تمرین تر اوسه هم کوی او ډاکتر ورته ویلی دی چه تمرین ته دوام ورکړی....ستاسې د خوشحالی او روغتیا په هیله... لیلا

Nouns

daddy *M1* [abā] ابا

children *M irreg.* [waṛá] واړه

hope *F1* [híla] هیله

medicine *F1* [dawá] دوا

exercise *M2* [tamrín] تمرین

happiness *M2* [khushalí] خوشحالی

health *F3* [roghtyā́] روغتیا

Verbs

accept *smp.* [woman-́] -ومنـ

has been [sə́we wə] شوې وه

has told [wayə́lay da] ویلی دی

Adjectives

dear *1* [grān] گران

out (of the hospital) *2* [watə́lay] وتلی

healthy *1* [rogh] روغ

Adverbs, phrases, idioms

a while ago [tsə́ moda mə́khke] څه موده مخکې

It's been a week since...[da yawa hafta kegi] دا یوه هفته کېږی

any more [zyā́ti] زیاتی

continue *phr.* [dawám warkaw-] -دوام ورکو

۱. اسد نن جوړ دی؟____________________________________

۲. اسد تر اوسه په روغتون کې دی؟____________________________

۳. امان او لیلا واړه لری؟________________________________

٤. اسد د خپلې ملا دپاره څه کوی؟____________________________

٥. اسد نن بیا صنف ته ځی؟________________________________

Answer Key

Exercise T1.

١. ---------سر---------
٢. ---------لاس---------
٣. ---------ملا---------
٤. ---------پښې---------
٥. ---------سر---------
٦. ---------سر---------
٧. ---------غاښ---------
٨. ---------زنگون---------
٩. ---------گوته---------
١٠. ---------سر---------

Exercise T2.

هغه څه اخستلی دی؟	قیمت یې څو دی؟
١. ------اس------	------شل زره افغانۍ------
٢. ------راډیو------	------اته زره افغانۍ------
٣. ------بایسکل------	------اته زره افغانۍ------
٤. ------یو کیلو پسته------	------یو نیم زر افغانۍ------
٥. ------پسه------	------پنځلس زره افغانۍ------
٦. ------پوستینچه------	------اته ویشت زره افغانۍ------
٧. ------خر------	------پنځه دېرش زره افغانۍ-
٨. ------درې ډوډۍ------	------څلرویشت افغانۍ------
٩. ------سالو------	------درې زره افغانۍ------
١٠. ------گلان------	------پنځوس افغانۍ------

Exercise T3.

١. اصلی
٢. اعلی
٣. اکثره
٤. انتظار
٥. اوبه
٦. اورېږی
٧. اوړی
٨. اوږد
٩. اوس
١٠. اوسېدونکی
١١. اوسېږی
١٢. اوه ویشت
١٣. بعضې
١٤. پنجشنبې
١٥. جمعه
١٦. خط
١٧. دوولس
١٨. رخصتی

Exercise 4.

	Present imperfective	Present perfective:	Past imperfective	Past perfective
1.	درېږ-	ودرېږ-	درېدل-	ودرېدل-
2.	کو-	وکړ-	کړل-	وکړل-
3.	کېږ-	ش-	و-	شو-
4.	بندېږ-	بند ش-	بندېدل-	بند شو-
5.	تېرو-	تېر کړ-	تېرول-	تېر کړل-
6.	لر-	ولر-	لرل-	ولرل-
7.	اخل-	واخل-	اخستل-	واخستل-
8.	گور-	وگور-	کتل-	وکتل-
9.	بیای-	بوز-	بوړل-	بوتلل-
10.	راځ-	راځ-	راغل-	راغل-

Exercise 5.

۱. ----مخ--
۲. ___غاړه_
۳. ___کوگل_
٤. --ښېته--
۵. ___پښه--
٦. ___زنگون--
۷. --پوندی--
۸. ___شا___
۹. ---لاس---
۱۰. ---ښنگل--
۱۱. --- اوږه--
۱۲. _وېښتان--
۱۳. ___سترگه--
۱٤. ___پزه____
۱۵. ---خوله___
۱٦. ___غوږ___
۱۷. ___تندی--
۱۸. ---باړخو--
۱۹. ----ژبه---
۲۰. ____زنه___

Exercise 6.

۱. هو! نن جوړ دی.
۲. نه، په کور کې دی.
۳. هو! واړه لری.
٤. تمرین کوی.
۵. هو! صنف ته ځی.

Unit 13: په بازار کې دې څه کول؟

Unit Overview

The topic of this unit is clothes. You will learn words for western clothes, and also find out about ordinary clothes worn by Pashtuns and Pashtanas in Afghanistan. You will also learn the Pashto equivalent of the English past tense, and how to use it in talking about past events. The unit finishes with a Mullah Nasruddin story told entirely in Pashto.

Preview to Section 1: Dialogue

In this dialogue, Amān and Asad are talking about Amān's purchases at the mall. Amān has bought western clothes for his children, and made a stop at the Pakistani store as well.

Cultural notes. Despite the label "Peshawari", the phrase پېښوری جامې means "Pashtun clothes". What Amān has bought for Layla's friend is a set of clothes that urban women and rural girls wear - a three-piece outfit consisting of:

کمیس - a tunic with a high neck and long sleeves, fitted loosely at the waist and extending below the knees. The skirt is straight, with slits up both sides to allow for movement.

پرتوگ ([partúg]) - a pair of trousers (there are various styles) worn under the tunic.

ټیکری ([ṭikráy]) - a long, narrow scarf, worn covering the head when circumstances require, but at other times draped becomingly around one's shoulders.

As is true of women's clothes in general, different necklines and fabrics and colors and patterns and ways of draping the ټیکری go in and out of fashion. The tunic and trousers are traditionally made of cotton or silk; now synthetic fabrics are often used.

The items Amān bought for himself - a واسکټ and a پټکی - are parts of a set of Afghan men's clothes. The واسکټ (the word is borrowed from the English word 'waistcoat') is like the vest of a man's three-piece suit, except that it is cut much looser, and in one style has a Nehru collar rather than a v-neck. The پټکی is part of the combination that Afghan men wear on their heads, and is described in the preview to the reading.

The word کميس does double-duty, referring not only to the Afghan men's and women's tunic, but also to western shirts and blouses. The word پرتوگ refers to the Afghan trousers/bloomers, and but is *not* used for western pants and slacks (western pants are [patlún] پتلون). The word جاکټ refers to a sleeveless sweater-vest worn by Afghans in some areas instead of a واسکټ, and in western contexts has generalized to refer to sweaters of all kinds as well as informal jackets.

The proverb Amān quotes to Asad, چه خان نه وی جهان دې نه وی means something like "If I don't exist, then from my point of view it is irrelevant if the world exists."

Word Study. In general, the verb اغوند- means 'put on'. To express the concept 'wear', put اغوند- into the past tense, e.g.

'Is he wearing his boots?' خپلې موزې يې اغوستلې دی؟

The Pashto word for 'children' is really the masculine plural form of the adjective 'small' وور, a class 5 adjective.

خوب, as in the phrase د خوب درېشی, is the noun for 'sleep'. Amān bought a pair of pajamas for Spin.

The phrase ورځ ورکو- involves the derivative verb ورکو- which means 'lose'. Another meaning for the phrase might be 'window shop', in a shopping context.

The phrase ليلا خوارې ته, with the adjective after the noun it modifies, translates exactly as 'poor Laylā'.

Preview to Section 2: The Pashto Past Pefective Tense

The focus of this section is the formation of the past perfective tense verbs, with the personal endings slightly different from those used with the present tenses.

As you work through the paradigms in the Students' Text, note carefully the translations of the transitive verb forms.

The doubly irregular, verbs راځ-, ورځ-, and درځ- are unique in the language in that the third person masculine ending is [ay] ی rather than [ə]. ورځ- and درځ- are further unique in that there is an extra vowel in some of the forms. Their paradigms are given below.

'I went there'	[wáraghlalam]	ورغللم	'We went there'	[wáraghlalu]	ورغللو
'You went there'	[wáraghlale]	ورغللې	'You all went there'	[wáraghlalay]	ورغلی
'He went there'	[wáraghay]	ورغی	'They (m) went there'	[wáraghlala]	ورغله
'She went there'	[wáraghlala]	ورغله	'They (f) went there'	[wáraghlale]	ورغللې

'I went there'	[dáraghlalam]	درغللم	'We went there'	[dáraghlalu]	درغللو
'You went there'	[dáraghlale]	درغللې	'You all went there'	[dáraghlalay]	درغلئ
'He went there'	[dáraghay]	درغی	'They (m) went there'	[dáraghlala]	درغله
'She went there'	[dáraghlala]	درغله	'They (f) went there'	[dáraghlale]	درغللې

Preview to Section 3: Using the Past Tense

The most noteworthy linguistic feature of Pashto is presented in this section. In linguistic terminology, Pashto is an ergative language. An ergative language is one in which objects of transitive sentences behave like subjects of intransitive sentences: Basque, Eskimo and some of the languages spoken in the Caucasus are ergative. Pashto doesn't quite follow this general definition, and in any event is 'ergative' only in its past tenses. Nonetheless, Pashto is counted among the ergative languages.

Whatever the terminology, the swapping of direct and oblique cases in the past tenses of Pashto was a source of confusion for traditional western grammarians dealing with Pashto. The best of these, Major D. L. R. Larimer (*Pashtu*, published by Oxford in 1915) analyzed transitive past tense sentences as passives, and would have translated our example sentence [laylā mo wákatala] ليلا مو وکتله as 'Laylā was visited by us', rather than 'We visited Laylā.'

The dropping of the weak object pronouns follows a general rule: if the verb ending shows the identity of a weak pronoun, the pronoun drops. In the present tenses, the verb endings show the person and number of the subject, so weak pronoun subjects drop; in the past tenses, the verb endings show the person and number of the object, so weak pronoun objects drop.

Preview to Section 4: Reading

The reading describes the clothes worn by men and women in Afghanistan. The different ethnic groups in Afghanistan do not dress very differently: a discussion of Pashtun clothes is effectively a discussion of Afghan clothes. The different styles of dress are more often differences in rural and urban clothing, changing fashion, or differences brought about by climate: some of Afghanistan is in the high mountains where it gets very cold in the winters, whereas the rest of the country is desert.

Cultural notes. A خولۍ is any hat that covers the head closely - a ski cap or a balaclava, for example, is a خولۍ. There are two general types of خولۍ worn with a پټکی - one is a skullcap covering most of the head; the other is a fez minus the tassel, with a flat top. The پټکی is wrapped around the خولۍ, and the end product leaves some of the خولۍ showing. Men wear the خولۍ and پټکی all the time, indoors and out, removing it only at bedtime. There are of course many ways to wrap the پټکی , but there is a tail at the end which is allowed to hang down one's left shoulder. That tail has a variety of uses: to cover the face in dust storms, to use as a handkerchief, and so on.

You might see pictures of turban-less, long-haired Pashtuns; these are dancers of the atan (a favorite subject for photographers), who do not wear turbans as they dance.

A man's څادر is a multi-purpose garment: it can function as an overcoat, a saddle blanket, a cushion, a windbreak, a blanket, or a number of other things.

A man's پرتوګ (the word is singular!) is a pair of voluminous trousers, with a drawstring at the waist. A man's کمیس is a loose tunic, coming down to the knees, with differently styled neck closings. One style is parallel to a western men's shirt, with the buttons coming about down to the waist; another style is a side closing with a single button-loop fastener. The واسکټ was described in the Preview to Section 1.

Urban women's clothes - پېښورۍ جامې - were also described in that Preview. A rural woman's پرتوګ and کمیس are cut very differently: the کمیس is effectively a long dress with a very full skirt, and the پرتوګ is a garment resembling very full bloomers. A rural woman's ټکری is more functional than an urban woman's; it is sometimes made of heavy material like wool, and serves as a shawl as well as a head covering.

پڼې are leather slippers a la *The Arabian Nights* , with toes that curl up over the top of the foot. These slippers can be very elegant, with embroidery, or very functional. څپلۍ correspond almost exactly to western sandals: soles can be made of leather, rubber tires, palm fronds or whatever, and the straps can vary accordingly. Pashtuns do not wear socks.

The wearing of the چادرۍ has been an issue in Afghan society for many years. (The novel *Caravans* by James Michener includes an incident involving the wearing of the چادرۍ in 1940s Kabul.)

Word study. A ولایت is a political division in Afghanistan, parallel to an American state. The provinces are modern divisions, and do not necessarily correspond to traditional areas. Nuristan is a traditional area northeast of Kabul, named for the people who inhabited it. The Hazarajat is a traditional area west of Kabul, also named for the people who inhabited it. Koyestan is an area north of Kabul; the word comes from the Persian word for 'mountain'.

The verb [gardzeg-] - ګرځېږ often drops the -ېږ in the present tense.

The terms غربی and شمالی are derived from Arabic words for west - [gharb] غرب - and north -[shamǎl] شمال - respectively. The other directions are:

'east' *n, M2* [sharq] شرق 'eastern' *adj 4* [sharqí] شرقی

'south' *n, M2* [janúb] جنوب 'southern' *adj 4* [janubí] جنوبی

The words for 'sew' are the same جوړ as the جوړ meaning healthy. The root جوړ fundamentally means 'whole' or 'complete': in personal contexts it means 'healthy'; in clothing contexts it means 'sewn' or 'made'; and in construction contexts it means 'built' or 'made' or 'completed'. The derivative verbs can correspondingly be translated as

[jorég-] - جوړېږ 'get well', 'be sewn/woven', or 'be built'

[joraw-́] - جوړو 'cure', 'sew/weave', 'build'

Preview to Section 5: Time Phrases

In this section, you are given some common past time phrases, along with exercises to give you some more practice in using the past tenses.

Preview to Section 6: Diversions

For the first time - now that you can use the past tenses - here is a Mullah Nasruddin story told entirely in Pashto. Stories and jokes and anecdotes are traditionally told in the past tenses - they just 'don't sound right' in the present tenses.

The story is punctuated as it would be for Pashtun readers, with colons instead of quotation marks.

Exercises

Exercise T1. Listen to the sentences, and identify the subject and object of each.

Subject	Object		Subject	Object	
______	______	٦.	______	______	١.
______	______	٧.	______	______	٢.
______	______	٨.	______	______	٣.
______	______	٩.	______	______	٤.
______	______	١٠.	______	______	٥.

Exercise T2. Listen to the following sentences. Identify the subject and object.

Subject	Object		Subject	Object	
______	______	٦.	______	______	١.
______	______	٧.	______	______	٢.
______	______	٨.	______	______	٣.
______	______	٩.	______	______	٤.
______	______	١٠.	______	______	٥.

Exercise T3. Listen to the following more complicated sentences. Identify the subject and object if there is one.

	Object	*Subject*		*Object*	*Subject*
١.	____________	____________	٦.	____________	____________
٢.	____________	____________	٧.	____________	____________
٣.	____________	____________	٨.	____________	____________
٤.	____________	____________	٩.	____________	____________
٥.	____________	____________	١٠.	____________	____________

Exercise T4. Listen to the following sentences and questions, and tell whether the speaker is wearing western or Afghan clothes by marking the appropriate phrase.

١. ملی جامې   غربی جامې
٢. ملی جامې   غربی جامې
٣. ملی جامې   غربی جامې
٤. ملی جامې   غربی جامې
٥. ملی جامې   غربی جامې
٦. ملی جامې   غربی جامې
٧. ملی جامې   غربی جامې
٨. ملی جامې   غربی جامې
٩. ملی جامې   غربی جامې
١٠. ملی جامې   غربی جامې

Exercise 5. For each verb listed below, give the present perfective, past imperfective and past perfective stems.

	Pres. Imp.	*Pres. Perf.*	*Past Imp.*	*Past Perf.*
1.	درکو-	________	________	________
2.	لول-	________	________	________
3.	غواړ-	________	________	________
4.	لېږ-	________	________	________
5.	پاڅېږ-	________	________	________

Exercise 6. Rewrite the following dialogue in the past tense.

اسد : د شنبې په ورځ څه کوې؟
تریسا : ورجنیا ته ځم.
اسد : څه وخت بېرته راځې؟
تریسا : ددوشنبې په ورځ سهار وخته بېرته راځم.
اسد : دچارشنبې په ماښام څه پروګرام لرې؟
تریسا : کتابخانې ته ځم. پنجشنبې امتحان لرم.
اسد : دجمعې په ماښام څه کوې؟
تریسا : څه خاص پروګرام نه لرم.

اسد : ______________________________

تریسا : ______________________________

اسد : ______________________________

تریسا : ______________________________

اسد : ______________________________

تریسا : ______________________________

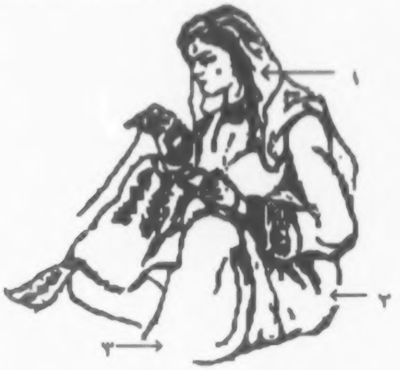
اسد : ______________________________

تریسا : ______________________________

Exercise 6. Rewrite the passage below in the past tense.

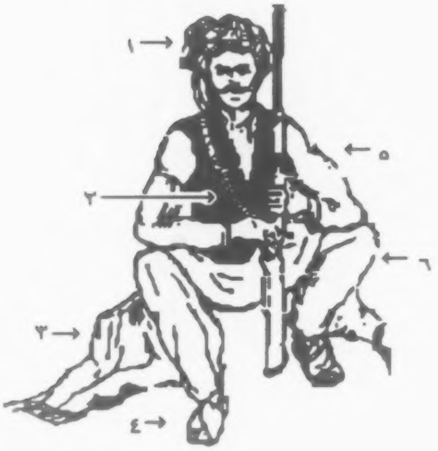
د اسد پلار به سبانه بل سبا له سرخاو نه روان شي. غرمه به په ده نو کې تېره کړي. ماسختن به د جبار خان کلا ته ورسيږي. شپه به د جبار خان په کلا کې تېره کړي. سهار وخته به د بهرام خان کلا ته روان شي. غرمه به د سليم په کلی کې تېره کړي. ماسپښين به د بهرام خان کلا ته ورسېږي. هلته به دوه شپې تېرې کړي. بيا به د جرنيل کلا ته لاړ شي. د جرنيل کلا نه به بابوسو ته لاړ شي. شپه به له خپل تربره سره په بابوسو کې تېره کړي. له بابوسو نه به بورگ ته لاړ شي. بيا به يو څه تم شي. بيا به بېرته سرخاو ته لاړ شي.

Exercise 7. Label the clothes.



١. ____________________ ٤. ____________________

٢. ____________________



١. ____________________ ٤. ____________________

٢. ____________________ ٥. ____________________

٣. ____________________ ٦. ____________________

Exercise 8. Read the following letter, then answer the questions.

گرانه وروره!
سلام دې در ورسيږي. زه تر دې ساعته جوړ يم. هيله ده چه ته به هم روغ او خوښ وې. هغه سالو دې چه تريسا ته رالېږلی ؤ را ورسېده. تريسا ډېر خوښ کړ او زياته ورته خوشحاله شوه.
پرون يې خپلې پښتورۍ جامې چه ما ورته دلته اخستلې وې اغوستلې وې ډېر ښه پرې ښکارېده.
ډېره مننه .
ستا ورور

had sent [legə́lay wə] لېږلی ؤ

had bought [akhistə́le we] اخستلې وې

١. چا خط ولېږه؟________________________________

٢. چا ته يې خط ولېږه؟____________________________

٣. تريسا سالو واخسته؟____________________________

٤. تريسا څه وخت سالو او پښتورۍ جامې واغوستلې ؟____________
____

٥. تريسا څنګه ښکارېدله؟____________________________

Answer Key

Exercise T1.

	Object	Subject		Object	Subject
۱.	مې	يې	۶.	يې	دې
۲.	اخبارمې	مې	۷.	يې	مو
۳.	يې	دې	۸.	مو	مې
٤.	يې	مو	۹.	يې	مې
۵.	خپله مور	يې	۱۰.	يې	مې

Exercise T2.

	Object	Subject		Object	Subject
۱.	قابلی	يې	۶.	کتاب	دې
۲.	موټر	يې	۷.	پلو	مې
۳.	چای	يې	۸.	دې	ليلی
٤.	دودۍ	مې	۹.	خطونه	يې
۵.	يې	خو	۱۰.	اخبار	يې

Exercise T3.

	Object	Subject		Object	Subject
۱.	(يې)	مو	۶.	-	يې
۲.	(يې)	يې	۷.	(يې)	اسد
۳.	(يې)	يې	۸.	اخبار	يې
٤.	-	يې	۹.	اس	يې
۵.	اس	يې	۱۰.	کتاب	مې

Exercise T4.

۱.	ملی جامې	~~غربی جامې~~	۶.	~~ملی جامې~~	غربی جامې
۲.	ملی جامې	~~غربی جامې~~	۷.	ملی جامې	~~غربی جامې~~
۳.	~~ملی جامې~~	غربی جامې	۸.	ملی جامې	~~غربی جامې~~
٤.	ملی جامې	~~غربی جامې~~	۹.	~~ملی جامې~~	غربی جامې
۵.	~~ملی جامې~~	غربی جامې	۱۰.	~~ملی جامې~~	غربی جامې

Exercise 5.

	Pres. Imp.	Pres. Perf.	Past Imp.	Past Perf.
1.	درکو-	درکړ-	درکړل-	درکړل-
2.	لول-	ولول-	لوستل-	ولوستل-
3.	غواړ-	وغواړ-	غوښتل-	وغوښتل-
4.	لېږ-	ولېږ-	لېږل-	ولېږل-
5.	پاڅېږ-	پاڅېږ-	پاحېدل-	پاحېدل-

Exercise 6.

اسد: د شنبې په ورځ څه کوې؟
تریسا: ورجنیا ته ځم.
اسد: څه وخت بېرته راځې؟
تریسا: ددوشنبې په ورځ سهار وخته بېرته راځم.
اسد: دچارشنبې په ماښام څه پروگرام لرې؟
تریسا: کتابخانې ته ځم. پنجشنبې امتحان لرم.
اسد: دجمعې په ماښام څه کوې؟
تریسا: څه خاص پروگرام نه لرم.

Exercise 7.

د اسد پلار د چارشنبې په ورځ د سرخاو نه روان شو. غرمه یې په ده نو کې تېره کړه. ماسختن د جبار خان کلا ته ورسېده. شپه یې د جبار خان په کلا کې تېره کړه. سهار وخته د بهرام خان کلا ته روان شو. غرمه یې د سلیم په کلا کې تېره کړه. ماسپښین د بهرام خان کلا ته ورسېده. هلته یې دوه شپې تېرې کړې. بیا د جرنیل کلا ته لاړ. د جرنیل کلا نه بابوسو ته لاړ. شپه یې له خپل تربر سره په بابوسو کې تېره کړه. له بابوسو نه بورگ ته لاړ. بیا یو څه تم شو. بیا بیرته سرخاو ته لاړ.

Exercise 8.

ښځه: ١. ټیکری ٢. کمیس ٣. پرتوګ
نارینه: ١. پټکی ٢. واسکټ ٣. څادر ٤. څپلۍ ٥. پرتوګ ٦. کمیس

Exercise 9.

١. اسد خط ولېږه.
٢. خپل ورور ته یې خط ولېږه.
٣. نه، تریسا پرون سالو واخسته.
٤. تریسا پرون سالو او پېښورۍ جامې اغوستلې وې.
٥. تریسا ډېره ښه ښکارېدله.

Unit 14: په کار پسي گرځېدلم

Unit Overview

The topic of this unit is the calendar. You will learn how to express dates in Pashto, and how to read and use Afghan calendars. You will also learn the imperfective past tense, which will enable you to talk about events that were going on in the past. As a diversion, you will read a familiar fable in its Pashto version.

Preview to Section 1: Dialogue

In this dialogue, Rābyā has been gone for awhile, and she is telling Laylā what she did while she was gone.

Word Study. The idiom په کار پسي گرځېږ- is literally 'walk in the footsteps of work'.

The verb گرځېږ- is one of those like ووسېږ- that can drop the ېږ- in the present tense.

The adjective آسان like many ending in [ān], often adds a final [a] to the masculine direct and oblique singular forms, e.g. آسانه

Calendar dates are expressed in Pashto with ordinals and possessive phrases, almost almost exactly as they are in English, e.g.

'from the twenty-ninth of May'	د مي له نه ويشتمه
'until the second of June'	د جون تر دويمه پوري

Preview to Section 2: The Imperfective Past Tense

In this section and the next, you learn two of the uses of the imperfective past stem, the fourth of the four possible combinations of aspect and tense. The chart now looks like the following:

Present Imperfective	Present Perfective
Present imperfective tense 'I go/ I'm going'	Ordinary positive commands 'Go.'
Negative commands 'Don't go.'	Future expressions 'I will go.'

Past Imperfective	Past Perfective
Past imperfective tense	Past perfective tense
'I was going.'	'I went.'
Infinitives	
'to go'	

Preview to Section 3: The Pashto Infinitive

In grammatical studies, the term 'infinitive' has two uses. One of them is the name of the form of the verb that is used in noun positions. The other is supposed to be the most basic form of the verb - the form from which all tenses and so on are derived. This double use of the term probably comes from traditional Latin grammar (in Latin you arrive at the most basic form of the verb by dropping the ending off the infinitive), and has become part of worldwide grammatical tradition.

The English infinitive - 'to go', 'to run', for example - fits both definitions of the term infinitive relatively well. In many other languages, however, the form of the verb used as a noun is not the most basic form of the verb. In Arabic, for example, the third person masculine past tense form of the verb is clearly the most basic form, whereas the form used as a noun is clearly not.

In Pashto, the imperfect past stem of the verb, which is the form used as a noun, is an infinitive in that it functions as a noun. It is not, however, the most basic form of the verb, any more than 'went' is the most basic form of the verb 'go' in English. Nonetheless, Pashto grammatical studies consider the infinitive to be the form from which all the tenses and so on are derived, and Pashtuns who have studied grammar refer to verbs by this form.

In this section, you are shown some examples of the infinitive in use - it straightforwardly translates as the English infinitive ('to go') or gerund ('going'). More important to you as a language learner, however, is the use of the infinitive as the citation form of the verb, i.e. the 'name' of the verb that Pashtuns use when talking about the verb itself. You have probably discovered that this is the form you get when you ask for vocabulary, e.g.

You: What's the word for 'see' in Pashto?

Pashtun: [lidal]

and that you have to ask further questions like 'How do I say "I'm seeing" in Pashto?' to find out the present stem of the word in question.

Preview to Section 4: Reading

This reading describes the Pashtun/Afghan calendar, with its intermixing of the solar, lunar and western calendars.

Cultural notes. As the reading states, the Pashto Academicians arrived at the Pashto names for the months by translating the Arabic names. A further translation of the Pashto names into English shows up the relationship between the Islamic solar calendar and the zodiacal year of astrologers:

English	Pashto	Arabic	English	Pashto	Arabic
'scale'	تله	میزان	'lamb'	وری	حمل
'scorpion'	لړم	عقرب	'bull'	غویی	ثور
'bow'	لینده	قوس	'walnut'	غبرگولی	جوزا
'baby goat'	مرغومی	جدی	'crab'	چنگاښ	سرطان
'bucket'	سلواغه	دلو	'lion'	زمری	اسد
'fish'	کب	حوت	'tassel (wheat)'	وږی	سنبله

Actually, the zodiacal year has its roots in Mesopotamia (the naming of constellations for animals developed there ca. 3000 BC), and the concept spread throughout the ancient western/middle eastern world via the Greeks.

The solar calendar is more exactly tied to the seasons than the calendar we use, as you will see when you do the exercises in Section 5. To a Pashtun, spring is exactly three months long, and constitutes the period between the vernal equinox and the summer solstice. In contrast, westerners can talk of spring being short this year or long last year; the length of the season depends more on the weather than on astronomical calculations.

The lunar calendar mentioned in the first paragraph is included on many Afghan calendars because the dates for Islamic holidays are based on the twenty-nine or thirty-day months of the Islamic lunar year. The Islamic lunar year is 354 days, and the eleven-day difference between the Islamic lunar year and the solar or western year causes Islamic holidays to "rotate" around the solar year.

Word study. The Pashto Society, which later became the Pashto Academy, was an institute established by the Afghan government to preserve the purity of the language, to coin new words for modern concepts, to develop dictionaries, and to promulgate the study of Pashto. As is true of any such organization's attempts to modernize vocabulary, some of it has caught on and is now in use, but some of it has not caught on. The Pashto names for the months are examples of the latter; some of the words you know, like روغتون and ښوونکی, are examples of the former.

The phrase دري واره consists of the number دري plus the word واره. واره can be used with any number, e.g. 'all four' څلور واره.

Sentence study. In the sentence دوی کوشش وکړ چه دغه نومونه عام کړی., the verb کوشش وکړ is parallel to the verb غواړ- , and translates better with an English infinitive, i.e. 'They tried to popularize these names.' Compare the sentence with the one about Asad's father from the Unit 3 reading:

دوی کوشش وکړ چه دغه نومونه عام کړی.
پلار مي غواړی چه یو بل باغ هم واخلی.

Preview to Section 5: The Afghan Calendar

You will notice that the spellings of the day names on the calendar are different from those you learned in Unit 6. On calendars, Pashtuns use the Persian spellings for the day names, whereas in ordinary conversation and writing they spell the days as they are pronounced in Pashto.

Pashto calendars differ greatly from one another in the amount of information they present, and the style in which it is presented. Ask the Pashtuns you know to show you any calendars they might have. The month of Hamal calendar in the textbook was modelled after a calendar published by the BBC Pashto Service, P. O. Box 76, Bush House, London, UK.

Preview to Section 6: Diversions

You will immediately recognize the fable, although the punch line differs slightly in this Pashto version.

The conversation between the characters is in reported speech, i.e. exactly what they say follows a چه.

Exercises

Exercise T1. Mark the season being talked about

١. پسرلی اوړی منی ژمی
٢. پسرلی اوړی منی ژمی
٣. پسرلی اوړی منی ژمی
٤. پسرلی اوړی منی ژمی
٥. پسرلی اوړی منی ژمی
٦. پسرلی اوړی منی ژمی
٧. پسرلی اوړی منی ژمی
٨. پسرلی اوړی منی ژمی
٩. پسرلی اوړی منی ژمی
١٠. پسرلی اوړی منی ژمی

Exercise T2. Write the date mentioned in each of the following sentences

١. ________________
٢. ________________
٣. ________________
٤. ________________
٥. ________________
٦. ________________
٧. ________________
٨. ________________
٩. ________________
١٠. ________________

Exercise T3. Asad's father made another trip. Where was he on the following dates?

١. د سنبلې شپږم: ________________________________
٢. د سنبلې درويشتم: ________________________________
٣. د سنبلې يوولسم: ________________________________
٤. د سنبلې نه ويشتم: ________________________________
٥. د ميزان اول: ________________________________

Exercise 4. For each of the underlined verbs in the following sentences from the dialogue, give the tense of the verb and a literal translation.

English translation	Tense of the verb	Verb (in context)
'were'	*past imperfective*	۱. چېرې وې؟
____________	____________	۲. په مریلنډ کې دې څه کول؟
____________	____________	۳. چېرې اوسېدلې؟
____________	____________	٤. څه دې وکړ؟
____________	____________	۵. لامبو ته هم تللم.
____________	____________	٦. رښتیا کار دې پیدا کړ؟
____________	____________	۷. د کار پیدا کول آسانه نه دي.
____________	____________	۸. هلته مې هم پیدا نشو کړی.
____________	____________	۹. څه وخت بېرته راغلې؟
____________	____________	۱۰. ښه شو چه راغلې.

Exercise 5. Read the following dialogue, then answer the questions

د اسد پلار: څه وخت بېرته کابل ته ځې؟
د اسد ورور: د جدی په پنځلسم بېرته کابل ته ځم.
پلار: بیا دلته څه وخت راځې؟
ورور: د جدی تر نولسم پورې په کابل کې یم. د جدی په شلم جلال آباد ته ځم. د جدی د شلمه د دلوی تر اوله د بهرام خان کره اوسېږم.
پلار: له جلال آباده خو بیا لوګر ته ځې؟
ورور: تر نو روزه پورې لوګر ته نه راځم.
پلار: نور ټول کال په کابل کې تېروې که کوم بل ځای ته ځی؟

۱. په کوم موسم کې د اسد ورور جلال آباد ته هم ځی؟

____

۲. د اسد ورور ولی لوګر ته بیا نه ځی؟

____

۳. په جلال آباد کې د اسد ورور چېرې اوسېږی؟

____

٤. د اسد ورور څه وخت بیا لوگر ته ځی؟

____

٥. د اسد ورور په جلال آباد کې څو شپې تېروی؟

____

Exercise 6. List, for each of the following verbs, the various roots.

Present *Imperfective*	*Present* *Perfective*	*Past* *Imperfective*	*Past* *Perfective*	*Infinitive* *Form*
________	________	________	________	١. اخستل
________	________	________	________	٢. لوستل
________	________	________	________	٣. کتل
________	________	________	________	٤. غوښتل
________	________	________	________	٥. ښودل
________	________	________	________	٦. خوړل
________	________	________	________	٧. اورېدل
________	________	________	________	٨. کښېناستل
________	________	________	________	٩. پرېښودل
________	________	________	________	١٠. تلل

Exercise 7. Make twelve copies of the blank calendar page below. Construct an Afghan solar calendar for this year with parallel western dates, along the model of the calendar for حمل given in the Textbook.

شنبه	یکشنبه	دو شنبه	سه شنبه	چهارشنبه	پنجشنبه	جمعه

Answer Key

Exercise T1.

١. اوړی ٢. پسرلی ٢. منی ٤. پسرلی ٥. ژمی

٦. اوړی ٧. پسرلی ٨. اوړی ٩. پسرلی ١٠. منی

Exercise T2.

١. د حمل ٢٧ ٢. د حمل ٢٧ ٢. د حوت ٢ ٤. د جوزا ١٧

٥. د میزان٢٢ ٦. د حمل ١٢ ٧. د عقرب ٢١ ٨. د قوس ١٩

٩. د جدی ٢٦ ١٠. د سرطان ١١

Exercise T3.

١. د سنبلې شپږم: په ده نو کې
٢. د سنبلې درویشتم: په زرغون ښار کې
٢. د سنبلې یوولسم: په بورگ کې
٤. د سنبلې نهٔ ویشتم: په سرخاو کې
٥. د میزان اول: په زرغون ښار کې

Exercise 4.

Translation	Tense	Verb
'were'	*imperfective past*	١. وې
'were doing'	*imperfective past*	٢. ځه کول
'were living'	*imperfective past*	٢. اوسېدلې
'did ... do'	*perfective past*	٤. وکړه
'was going'	*imperfective past*	٥. تللم
'did ... find'	*perfective past*	٦. پېدا کړ
'is'	*imperfective present*	٧. دې
'did ... find'	*perfective past*	٨. پېدا نشو کړی
'did ... come'	*perfective past*	٩. راغلې
'was'	*perfective past*	١٠. شو

Exercise 5.

١. د اسد ورور په میزان کې جلال آباد ته ځی.
٢. نوره رخصتی نه لری.
٢. د بهرام خان کره اوسېږی.
٤. په نوروز کې بیا لوگر ته ځی.
٥. په جلال آباد کې یوولس شپې تېروی.

Exercise 6.

	Infinitive *Form*	Past *Perfective*	Past *Imperfective*	Present *Perfective*	Present *Imperfective*
١.	اخستل	واخستل-	اخستل -	و اخل-	اخل-
٢.	لوستل	ولوستل-	لوستل-	ولوست-	لوست-
٢.	کتل	وکتل-	کتل-	وگور-	گور-
٤.	غوښتل	وغوښتل-	غوښتل-	وغواړ-	غواړ-
٥.	ښودل	وښودل-	ښودل-	وښی-	ښی-
٦.	خوړل -	خوړل -	خوړل	وخوړ-	خوړ-
٧.	اورېدل	واورېدل-	اورېدل-	واور-	اور-
٨.	کښېناستل	کښېناستل-	کښېناستل-	کښېن-	کښېن-
٩.	پرېښودل	پرېښودل-	پرېښودل-	پرېږد -	پرېږد -
١٠.	تلل	لاړ-	تلل-	لاړش-	ځ-

Glossary of Technical Terms

aspect - a grammatical term used for languages in which the verbs reflect whether the action is finished or unfinished -"perfect" or "imperfect" in traditional terminology. English doesn't have aspect (although some grammarians think that our continuous tenses, e.g. is going, was doing, etc., are really examples of aspect. Pashto does have aspect - each tense has an imperfective aspect and a perfective aspect. Units 7 through 9 deal with Pashto aspect. Unit 3.

auxiliary - a word in a verb phrase that doesn't carry the dictionary meaning of the verb, but that shows tense or aspect, etc. Auxiliary verbs in English are underlined in the following examples:

have eaten has been talking does not see
did he leave? is going

Pashto auxiliaries are usually forms of [kaw-] - کو and [keg-] - کېږ. Unit 8.

complement - for the purposes of these materials, a complement is anything that comes between the subject and verb in a Pashto sentence. Unit 2

derivative verb - a category of Pashto verbs which are formed by adding an auxiliary to a noun, adjective or adverb. Most of the verbs in Pashto are derivative verbs. Unit 8

doubly irregular verb - a category of Pashto verbs which form their perfectives in unpredictable ways. These verbs can also form their past tenses in unpredictable ways as well. Unit 9.

gender - a grammatical term referring to the sex of an object. In Pashto, all nouns are either masculine or feminine in gender. Unit 1.

imperfective - one of the aspects in Pashto. If a verb is in the imperfective aspect, the action it refers to is not finished yet, in a sense roughly parallel to the difference in English between the phrases he went (perfective - action is finished) and he was going (imperfective - action was still going on). Unit 3.

intonation - a phonetics term referring to how the voice rises and falls as the speaker says a sentence or question. In Pashto, the difference between a statement and its corresponding question is made entirely by changing the rising and falling pattern of the voice. Unit 2

intransitive - a characteristic of verbs. Intransitive verbs, in both English and Pashto, are verbs that do not have direct objects, e.g. 'live' - اوسېږ. The 'transitivity' of every Pashto verb is given in its glossary entry; and any Pashto verb ending in -ېدل is intransitive. Unit 3.

irregular verb - a category of the simple verbs in Pashto in which the root of the verb changes between present and past tenses. These irregular verbs are parallel to English irregular verbs, e.g. go, the past tense of which is went, and so on. Unit 12

modify - a grammar term referring to the modification or qualification of some words - usually nouns or verbs - by other words or phrases. Adjectives modify nouns; adverbs modify verbs; prepositional phrases modify nouns or verbs; and so on. In the following English sentence:

The quick brown fox jumped over the lazy sleeping dog

the subject *fox* is modified by the adjectives *quick* and *brown* ; the verb *jumped* is modified by the prepositional phrase *over the lazy sleeping dog* ; and the noun *dog* is modified by the words *lazy* and *sleeping* . In Pashto, adjectives must agree with the nouns they modify in number, gender, and case, i.e. if a noun is masculine oblique plural, the adjectives that modify it have to be in their masculine oblique plural forms. Verbs must agree with subjects in person and number, i.e. if the subject is third person plural, the verb must be also. Unit 2

past perfective participle - a form of a verb in which the suffix [-ay] is added to the past perfective participle. The result is a regular Adjective 3, which when combined with forms of 'be' result in phrases that are almost exactly parallel to English present perfect (has gone) and past perfect (had gone) tenses. Unit 12 WB

perfective - one of the aspects of Pashto. If a verb is in the perfective aspect, the action it refers to is finished. See the definition of *imperfective*. Unit 7.

person - in grammar terminology, "first person" is the person speaking; i.e. 'I' or 'we'in English; 'second person' is the person spoken to, i.e. 'you' in English; and 'third person' is the person or thing spoken about, e.g. 'he', 'she', 'it' or 'they' in English. All nouns are third person. In Pashto, pronouns and verb endings are first, second or third person. Unit 2

plural - a grammar term referring to more than one object, e.g. "the following nouns are plural: *books, desks, doctors.*" Unit 2

prepositional phrase - a phrase consisting of a preposition - a word like *in, over, to, from* etc., and a noun phrase. In English, the following are prepositional phrases: *of a preposition, by a phrase, to the house, over the lazy sleeping dog,* etc. In English, the preposition always comes before the noun phrase; in Pashto, however, the preposition can come before, after, or on both sides of the noun phrase. Unit 2

retroflex - a term in phonetics referring to sounds which are made by curling the tip of the tongue back, out of its usual position in the mouth. English *r* is a retroflex sound. Pashto has four retroflex sounds, represented in the writing system with a little circle under the letter, and in the transcription with a dot under the letter. Unit 1

root - a grammatical term for the smallest meaningful part of a word. The root of a noun is the form used as the subject. The root of a verb is (for the purposes of these materials) the present imperfective form minus any personal endings. Unit 1.

singular - a grammar term referring to a single objects, e.g. "the following nouns are singular: book, desk, doctor." Unit 2

stressed/stress - a stressed syllable is the syllable in a word or phrase that receives the emphasis. In the English word *emphasis* , for example, the first syllable is the stressed syllable; the first syllable bears the stress. Stress is important in Pashto, even though the writing system has no way of showing stress. Stressed syllables are marked in the transcription with a ´ over the vowel. Unit 1.

stress shifting verb - a sub-category of doubly irregular verbs in Pashto that marks the difference between the perfective and imperfective by shifting the main stress from the last to the first syllable of the root. Unit 9.

subject - a grammatical term referring to the person or thing carrying out the action in a sentence. In both English and Pashto, the subject is the first element in the sentence, e.g.

Farah is in Afghanistan. فراه په افغانستان کې ده .

Frequently in Pashto, however, there is no overt subject: when the subject corresponds to English 'I', 'we', 'you', etc., it is dropped in Pashto sentences, e.g.

She's at home. --- په کور کې ده .

Unit 2.

transliteration - a letter-by-letter representation of one alphabet in the symbols of another. A transliteration of the Pashto greeting ستړی مه شې, for example, would be something like /stṛy mh she/. Unit 1.

transcription - a representation of punctuation. A transcription of the Pashto greeting ستړی مه شی for example, is [stə́ṛay mə se.] Unit 1.

transitive - a characteristic of verbs. Transitive verbs, in both English and Pashto, are verbs that have direct objects, e.g. 'have' - لر. Some verbs that are transitive in English are intransitive in Pashto, and vice versa. The 'transitivity' of every Pashto verb is given in its glossary entry; any Pashto verb ending in [aw] و is transitive. Unit 3.

tense - a grammatical term referring to the form of a verb relating to time, e.g. present tense (reflecting action that is happening at the moment, or all the time), past tense (reflecting action that has happened already), and so on. Tenses are thought of by linguists as referring to a change in a verb which reflects the time of the action - neither English nor Pashto by this definition has a future tense, since in both languages future expressions are constructed with additional words ('will' in English and به in Pashto). Informally, however, people speak of any construction involving time as a particular tense, in which case both Pashto and English have a future tense. Unit 3.

weak pronoun - Pashto has two sets of pronouns: the strong pronouns, which reflect that the speaker wants to emphasize whoever is being talked about, and weak pronouns, which are parallel to English pronouns. The behavior of weak pronouns is taught in Units 4 and 10. Unit 4.

yes-no question - a question that can be answered by 'yes' or 'no'. In Pashto, yes-no questions differ from corresponding statements in intonation only. Unit 3